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# ISLAM IN CHINA

## A Critical Bibliography

Raphael Israeli
with the assistance of Lyn Gorman

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# Contents

*Foreword by G.E. Gorman* vii

*Acknowledgments* xi

*Introduction* xiii

Islam in China 1

Annotated Guide to Sino-Islamic Literature 23

I Bibliographies and Inscriptions 23
II General Works 30
III Imperial China (to 1911) 55
IV Republican China (1911-1949) 61
V The People's Republic (since 1949) 65
VI Culture, Religion and Theology 73
VII Social Discontent and Political Upheaval 83
VIII Local Reports 91
1 Kansu and Northwest 91
2 Szechuan and Central China 97
3 Yunnan and Southwest 98
4 Tibet 105
5 Mongolia and the North 107
6 Coastal China and Taiwan 109
7 Sinkiang (Turkestan) and Central Asia 111
IX Jews of China 121

X Missionary Reports 124

Appendix: Journals 131

Indexes 141
Author Index 143
Title Index 149
Subject Index 163

# Foreword

> While the urban Muslims tend to be more "docile" – perhaps because of their awareness of their insignificant weight within their environment, the ethnic Muslims who constitute the majority or a sizeable community in the western provinces, tend to evince much more self-confidence, assertiveness and even a rebellious spirit.... Estimates suggest that the total Muslim population of China today is around 35 million, perhaps 10-15 of whom are "ethnic Muslims," while the rest are urban. (*The Cambridge Encyclopedia of China*)

Should one speak of "Islam in China" or "Chinese Islam" – a sinicized manifestation of Islam, or a determinedly supranational religion? In fact each phrase has much to recommend it, for Islam exhibits on the one hand uniquely Chinese characteristics (particularly in the western regions where it is strongly represented) and on the other almost no Chinese characteristics (especially in the urban areas where Muslims are few). This ambivalence may be due in large degree to the fact that two exceedingly powerful cultures have met, with neither gaining the upper hand ultimately. As Israeli states, "The confrontation has been between two very self-confident cultures, both having a long history of swallowing others rather than being swallowed" (p. 14).

The Qur'an admonishes believers, "Put your trust in Allah; Allah is your all-sufficient guardian." For the true believer faith in Allah takes precedence over all else, including loyalty to country of

residence. Islam is a way of life that does not distinguish between sacred and secular or between religion and any temporal aspect of life. Equally, one can make the same assessment of China and "Chineseness," for we are dealing here more with a civilization than a geo-political entity. Ideas, values, institutions, history and a way of life – all of these attributes of "Islam" can apply equally to "China." Should it come as any surprise, then, that these two great civilizations often sit together uncomfortably?

This should not suggest that the confrontation has been an equal one – how can it be when the host population outnumbers Muslims by forty or fifty to one? Throughout the centuries of Islam's presence in China the relationship between the two has never been straightforward. This reflects in part the reality of numbers – the docility of Muslims in cities where they are insignificant, in contrast to their self-assertiveness in those rural areas where they form a significant minority. But it also reflects the reality of political ambiguity. For example, the 1954 Constitution guarantees freedom of belief and worship, yet in the 1950s and 1960s all religious systems were consistently attacked by the state as unpatriotic and imperialist. In 1978 the Eleventh Party Congress officially liberalized China's policy toward the practice of religion, but since then there has been, in Western eyes at least, slow progress in the attempt to pacify and integrate religious minorities, including Muslims.

In the 1990s, however, conditions are ripe for a consciously complementary coexistence. Across post-Tianamen China there is ample evidence that free market principles and Western-style development are being embraced with enormous vigor, and with all the attendant benefits and pitfalls. (There is also evidence in some regions of a growing backlash, but that is a separate issue.) At the same time among moderate Muslims around the world – and one can only speculate that this includes Muslims in China – there appears to be an emerging consensus that the established order is inadequate and that Islam offers a viable alternative characterized as prayerful observance of religious duties together with creation of a just society. Thus moderate Muslims accept a free market philosophy guided by a sense of social responsibility in which the privilege of private ownership incorporates a mandate for socially beneficial behavior.[1] The Qur'an expresses the classic free market/social justice dichotomy most succinctly: "when a man dies they who survive him ask what property he has left behind. The angel who bends over a dying man asks what good deeds he has sent before



him." As a long-time observer of developments in Guangzhou, Shanghai and Hong Kong, one can say without fear of contradiction that there will be much scope for application of the Islamic precept of "good deeds" in coming decades, whether by Muslims or anyone else who believes in the viability of a just society. This is because China's encouragement of Western-style entrepreneurship and economic development is already accompanied by the growth of social ills virtually unknown in the country for decades; and at the same time there appears to be minimal concern for the creation of social or economic "safety nets" for the laboring classes. The stage is set, in our view, for interesting developments.

In Bibliographies and Indexes in Religious Studies we have published surveys of Islam on the one hand and of religion in China on the other – Yvonne Haddad, John Voll and John Esposito, *The Contemporary Islamic Revival: A Critical Survey and Bibliography* (Greenwood Press, 1991); David Yu, *Religion in Postwar China: A Critical Analysis and Annotated Bibliography* (Greenwood Press, 1993). Each of these guides has dealt thoroughly with its specific topic but only partially with the combined subject area, Islam in China. Partly for this reason and partly because of the potential for a new synergy between the two great cultures intimated above, we encouraged Dr Raphael Israeli of The Hebrew University in Jerusalem to prepare a volume that would collect and discuss bibliographic data on the more specific topic of Islam in China.

In his bibliographical study Dr Israeli, ably assisted by Dr Lyn Gorman, has sought to present a record of the scholarship on Islam in China and to offer a summary of the key developments as an aid to further study. In both regards the author has proven himself equal to the task. *Islam in China: A Critical Bibliography* accomplishes two tasks. The opening section, "Islam in China," provides a substantive introduction to the historical background, Chinese/Muslim coexistence, assimilation, the contemporary situation and other key themes that emerge in the literature. The second section of the work, in a carefully classified ten part sequence, cites and annotates more than 400 items which the author believes represent the most important literature on the subject. In this detailed bibliography Raphael Israeli provides a wide range of specialists – Sinologists, social scientists, scholars of religion and Asian studies, philosophers and historians – with a valuable compendium that will serve as a major resource for some time. Beyond doubt the themes and issues recorded here will undergo significant development in the

coming years, and Dr Israeli's work will be a positive factor in that development. Therefore, we are pleased to include this publication in Bibliographies and Indexes in Religious Studies as part of a continuing contribution to the bibliographical study of both Islam and Eastern religions.

The Revd Dr G.E. Gorman FLA FRSA
Advisory Editor
Charles Sturt University - Riverina

1 L. Esposito, "Trailblazers of the Islamic Resurgence." In *The Contemporary Islamic Revival: A Critical Survey and Bibliography*, by Yvonne Haddad, John Voll and John Esposito. Bibliographies and Indexes in Religious Studies, 20 (Westport, Conn.: Greenwood Press, 1991), p. 52.

# Acknowledgments

This volume was initiated by Dr G.E. Gorman of Charles Sturt University in Australia, who is also Advisory Editor of this Greenwood Press series. His intention was for me to collect references to all available materials on what seemed at the time the rather obscure topic of Islam in China. When I undertook the task, assisted by Barbara Green and Ofer Sela, who helped sift through the masses of available materials, I realized that much more has been written in Western languages about this aspect of Islam than I had first thought.

In this kind of compendium, technical and citation mistakes are almost bound to occur, and I shoulder all responsibility for them. I have attempted my best, with the devoted assistance of Barbara and Ofer, to minimize the errors and to provide Western researchers working on Asian Islam with a tool to advance their scholarship.

I am indebted to Dr Gorman and Greenwood Press for their initiative, patience and encouragement, and to the Harry S. Truman Research Institute for the Advancement of Peace, which provided office space, library facilities and secretarial assistance during this work.

I am particularly grateful to Dr Lyn Gorman of Charles Sturt University for her invaluable help in giving this book its final shape.

# Introduction

Islam in China is one of the farthest extensions of Islamic civilization, which today comprises some fifty Islamic countries spanning the two continents of Asia and Africa and encompassing about one billion people. Although the political, historical, spiritual and new economic core of Islam has been geographically located in the Middle East, the largest masses of the believers dwell further to the East in Asia, and constitute, by the sheer weight of their numbers, the numerical heartland of Islam. The millions of Muslims who make up the largest ethno-religious minority in China have long been neglected in Western bibliography as a remote, insignificant, exotic and peripheral Muslim community. It was not until the middle of the nineteenth century that, due to the widespread Muslim rebellions in northwestern and southwestern China (see 7001-7112), which threw those vast regions into chaos and threatened Western-Christian interests there, Western scholarship realized the imminent "danger" and began taking a close interest in Chinese Islam.

Not surprisingly, much of the initial work on Chinese Muslims was undertaken by renowned scholar-missionaries like Rev. I. Mason (see 1056-1059, 5024-5026), Rev. Ogilvie, Rev. Zwemer (see 1099, 5041) and Marshal Broomhall (see 1007), or scholar-diplomats like Dabry de Thiersant (see 1013, 1064, 6027), the French Consul General in Canton and Hankow, and Captain d'Ollone, head of a French mission to southwest China. In the twentieth century, and more particularly since the 1950s, we have

witnessed a surge of scholarly interest in Chinese Islam by both Western and Chinese scholars. The revival of Islam during the past two decades, on the one hand, and the relatively liberal domestic policies adopted by Deng Xiao-ping in China in the 1980s, on the other, have triggered a three-fold growing fascination with Chinese Islam:

1 Chinese-Muslim scholars, and Chinese and Japanese scholars of Islam, have been producing a wealth of material about the Muslim minority there;
2 Western scholars, both historians and anthropologists, have spent extended periods of time in the Muslim minority regions of China and have suggested novel ways of regarding that long estranged minority;
3 the core of Islam in the Middle East has been taking more interest in the Islamic periphery of Asia, not only on diplomatic, political (and sometimes military) levels, but also as a scholarly endeavour to investigate the outer reaches of the immense and vast civilization of Islam.

## CONTENT AND STRUCTURE

The aim of this volume is to offer a critical guide to the essential literature on Islam in China in Western languages. The author's own *Muslims in China: A Study in Cultural Confrontation* (London: Curzon Press, 1979; see also 1036), in which much of that material has been explored, is used to help assess the value of each item in the bibliography. Chinese sources relating to Islam in China, and Arabic sources written by Chinese Muslims or Arab travelers, constitute a peculiar and complex problem. In the first category we find numerous Arabic terms and titles which, when transliterated into phonetic monosyllabic Chinese characters, are at times hard to decipher and therefore given to different interpretations and a wide range of meanings. In the second category, i.e., Arabic sources written by Chinese Muslims, some words, especially names of persons and places, are written in Chinese characters within the Arabic texts, while others are written in Arabic script but carry no meaning in either Arabic or Persian. They must be either transliterations of Chinese words or expressions drawn from local dialect, but not necessarily Chinese or Arabic. Arabic script



documents and other sources are scarce, but Chinese sources written by Chinese Muslims or about them are abundant. Precisely because they are not going to be dealt with in detail here, the most important collections of sources of this category must be mentioned.

First, the *Hui-min-ch'i-i (HMCI)* is by far the most comprehensive collection of Chinese documents and other materials relating to the Muslim rebellions in China (see 1007-1089, 6005, 7001-7056). Even though the collection covers only four rebellions which occurred within a period of twenty-five years (1854-78), it provides a large variety of documents, bound in four volumes, amounting to about 2000 pages of Chinese characters. The first two volumes pertain to the Yunnan rebellion (1855-73) (see 7031, 7035, 7046, 7048, 7050), with the exception of one item containing materials on the Kweichow uprising (1854-73). The other two volumes cover the Kweichow, Kansu and Sinkiang uprisings (1854-78) (see 6006, 6008, 6010, 7001, 7005). Besides reprints of well-known materials, such as excerpts from local gazetteers providing accounts of local campaigns, and selections from published papers of Imperial officials, the collection abounds in other less-known materials such as documents engraved on stones and documents from Muslim sources. The latter are of particular importance because they state the Muslim viewpoint, in contrast to the Chinese view as reflected in Imperial or official documents. The Muslim documents also contain very important information related to the Muslim state organization set up in Yunnan in the course of the Muslim rebellion there. These documents include lists of officials, laws and regulations, public works, political decrees, etc. Other important Muslim materials are reports written after the event either by eyewitnesses or by biographers of prominent figures in the rebellions.

The collection, although edited under the Communist Chinese regime by an eminent Chinese Muslim historian, Pai Shou-i (see 1065, 2022, 6009, 6018), has many shortcomings, stemming mainly from the editor's Marxist viewpoint. In fact, Communist historiography has persistently considered rebellions in Imperial China (Taiping, Boxers and Muslims) as "class struggles" between peasants and the landlord ruling class. The editor had, accordingly, to interpret Muslim rebellions as a form of class struggle among the Chinese people. Moreover, the editor, being committed to take the rebels' side, may have either excluded from the collection important materials bearing evidence contrary to his viewpoint or added

apologetic introductory notes to documents that seemed to prove the Imperial government's case. Therefore, the editor, despite his reputation as an historian and an expert on Muslim affairs, cannot claim objectivity either in his choice of material or in the judgements he delivers on materials that he did include in the collection. The very title of the collection, "The Rightful Muslim Uprising," implies obvious bias. As a whole, however, the *HMCI*, if read with care, provides much valuable information not only about the Muslim rebellions in nineteenth-century China but also about the Muslim community in China in general.

Second, *P'ing-ting Yun-nan Hui-fei Fang-Lueh* (A Strategy for the Pacification of Muslim Rebels in Yunnan) is a five-volume collection of government documents on the suppression of Muslim rebellions in Yunnan (see 6005, 6006). One-fifth of this collection was included in *HMCI*, Vol. 1, whose editor admits (Vol. 1, p. 304) that omissions of some government documents from his collection were based on his subjective judgement. The lacunae in this collection, occasioned by its official nature, are in part filled by a collection of *Records of Yunnan Muslims*, compiled by Ma Sheng-feng, a native of Yunnan (1874-1935) who, through the Yunnan Muslim Advancement Association, collected materials and especially reports from elders who told the compiler what they knew, saw or recorded about the Yunnan rebellion. Many of these stories were reprinted in the *HMCI*; some of them are of great importance, such as a memoir written by a Muslim who was a close associate of Ma Ju-lung, one of the rebel leaders.

Third, the "Ford Documents" were kindly brought to my attention and made available by Mr Joseph Ford, of Wimbledon, England. Mr Ford has been studying Chinese Muslims for many years; and these materials are drawn mainly from two sources:

1 *Cheng-chiao chen-chuan* (Explanation of the True Religion), written in the seventeenth century by the Chinese Muslim scholar, Wang Tai-yu (see also 0007);
2 *T'ien-fang Chih-sheng Shih-lu* (Biography of the Highest Saint of Arabia), compiled by Liu Chih, the most prolific Chinese Muslim author. The book was published in 1770 (see also 0007).

Mr Ford has translated these and many other documents related to Chinese Muslims. I made only slight alterations to his translated text.



Fourth, many Chinese Muslim materials are known by their titles only, through different compilations by Westerners. The most comprehensive bibliography of this sort was compiled and published by Dr Claude Pickens of Annisquam, Mass. (see 1019), who spent many years in China during the 1930s and 1940s as a missionary, and became intimately familiar with Chinese Muslims and their writings. Other compilations of this sort, all of them cited in this volume, include the following.

1 Captain d'Ollone's report of his mission to China at the beginning of this century lists thirty-six works of Chinese Muslims, which he traced (see his *Mission d'Ollone*, pp. 393-417). Some of these are available in Western libraries, but most are apparently extant only in the possession of Chinese Muslims in mainland China (see 1020).
2 Rev. Mr Ogilvie lists ninety-four books and magazines, some of them from the post-1911 period (see *Moslem World*, 8, 1918, pp. 74-78).
3 Rev. I. Mason lists more than 300 titles, many of them tracts and journals from the Republican era (see *Journal of the North China Branch of the Royal Asiatic Society*, 56, 1925, pp. 175-215; see also 0016).
4 A. Vissière, in his *Études sino-mahométanes*, 2 vols, published in 1911 (see also 1092), picks up d'Ollone's list but gives very valuable excerpts of the books themselves. Some titles and quotations used in the present book are taken, as indicated, from his compilation.

In the past few years many Chinese and Japanese books, articles and research reports have been published in China and Japan about Islam in China. Due to their huge quantity and the relative difficulties of access to them for Western scholars, it is almost impossible to compile a comprehensive and up-to-date list of all these works. Moreover, the important compilations by Donald Leslie (mentioned in the bibliography category and in 0011, 0012, 1050, 5023, 6015, 8002, 8007, 8009) render this task almost unnecessary.

This volume is divided into two major parts: a substantive introduction to Chinese Islam, and a critically annotated bibliography of the most important books and articles which is the core of the book. There are three indexes – author, title and subject – which should allow researchers to follow up any particular aspect of

Chinese Islam. At no time did I think that a collection of this sort could even presume to be all-encompassing or definitive. Quite the contrary, the more one reads and collects, the more one realizes what has been left out. One can hardly scan travel logs of China or any scholarly work done on its past 1300-year history without stumbling across references to Chinese Muslims, who have been part of the scene of the Middle Kingdom over all those centuries. Only the most important of these are mentioned in this volume, to say nothing of the multitude of Chinese – and Japanese – language, and some Arabic, publications on this matter.

# Islam in China*

In view of the basic demand of Islam that Muslims should live, to the greatest possible extent, under Islamic rulers, there are many problems surrounding the survival of Muslim minorities under non-Islamic rule. We are talking not only about majority-minority and host culture-guest culture relationships, but also about some basic requirements, short of which a Muslim minority is bound to rebel against the ruling government and even try to secede from the state institutions. This issue, which has recurred in the history of many Muslim minorities throughout the world, is perhaps more acute in China today due to the extraordinary convergence of several major circumstances:

1 Chinese society and culture, which has a long tradition of assimilating foreign cultures, had to contend in this case with a self-confident guest culture which does not lend itself to acculturation;

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* Various passages from this chapter have appeared in: *T'oung Pao*, 63, 1978, pp. 296-323 (see also 5017); *Abingdon Dictionary of Living Religions*, 1981, pp. 358-359 (see also 1042); *Cambridge Encyclopedia of China*, 1982, pp. 330-332 (see also 1041); *Contributions to Asian Studies*, 17, 1982, pp. 79-94 (see also 1038); Sutherland, S., *et al.*, eds. *The World's Religions*, London, 1988, pp. 408-424 (see also 1037).

2 Chinese Communism, which was until recently unitarian and strictly anti-religious, has been opening up of late, thus possibly creating a more accommodating environment for the reassertion of Islamic norms (see 4004, 4006, 4008, 4030);

3 the current revival of Islam throughout the world, coupled with the growing interest of the Islamic core in the minorities of the periphery, has raised the probability of Islamic renewal in these remote fringes of the Islamic world.

It is therefore timely and important to examine Islamic China not merely as an historical exoticism but mainly as a prototype of a vital Muslim minority that may be undergoing significant developments in response to the winds of change that have been sweeping through the vast Islamic world which now encompasses some fifty countries and more than one billion believers.

## HISTORICAL BACKGROUND

Islam came to China as early as the T'ang period (seventh to ninth centuries), probably during the eighth century. The first Muslim settlers in China were Arab and Persian merchants who traveled via the sea routes around India and soon found the Chinese trade remunerative enough to justify their permanent presence in Chinese coastal cities (see 1007, 1010, 1019, 1024, 1036, 1050). In those days the Muslims dwelled apart in separate quarters and maintained the Muslim mode of life which they had imported with them. This seclusion was facilitated by the almost extraterritorial rights they enjoyed. They preserved their Arabic names, their original dress, their Persian and Arabic tongues, and conducted their religious and social life independently of the Chinese. Moreover, many of them married Chinese women or bought Chinese children in times of famine, thus not only consciously contributing to the numerical growth of the Muslim community, but also unwittingly injecting into their midst the first germ of their ultimate ethnic assimilation (see 2002, 2004, 2006, 2016).

Yuan rule in China (1279-1368) considerably boosted Muslim existence in the Middle Kingdom inasmuch as the Muslims, together with other non-Chinese groups (ssu-mu), were superimposed by the



Mongol conqueror upon the Chinese. The Muslims, both those who had settled in China in previous centuries and the newly arrived allies of the Mongols from the Muslim sultanates of Central Asia, indeed wielded a great deal of power. The most prominent example was Seyyid Edjell who conquered Yunnan for the Yuan and was nominated by the Khan as the first governor of the province. The borders of Central Asia were wide open for trade and ideas during Mongol rule, and considerable numbers of Muslims moved to settle in the northwestern provinces of China. Strong ties were established and cultivated between the Muslims of China and the lands of Islam (see 2005, 2012, 2018).

The retrenchment of the Ming (1368-1644), and the self-isolation that came as a reaction to the rule of the Mongol barbarians over China, constituted a watershed in the fortunes of Chinese Muslims. From then on, one could indeed speak of "Chinese Muslims" and no longer about "Muslims in China." The Muslims adopted Chinese names, became fluent in Chinese speech, and in most cases, at least as far as China proper was concerned, became outwardly indistinguishable from the Chinese. This trend continued throughout the "High Ch'ing" until the end of the Ch'ien-lung reign (1796) (see 2001).

The decline of the Manchu dynasty, which was accompanied by demographic explosion, scarcity of resources, devolution of power and the rise of anti-establishment groups such as secret societies, was also coupled with a startling Muslim revivalist movement in China. This movement, which gathered momentum during the nineteenth century, was contemporaneous with a similar outburst of Muslim fundamentalism in India, known as the *Wahhabiyya*, and was generated by the spread of the Naqshbandi Sufi Order from Central Asia into China. The most dramatic development resulting from this movement was the avant-garde role that the "New Sect" of Chinese Islam played in Muslim rebellions during the final years of the Ch'ing (see 5010, 5015, 5019-5021). Indeed, the Muslim revolts of the mid-nineteenth century, which threw most of northwestern and southwestern China into chaos, were apparently connected with the "New Sectarians" (see 1036, 2003, 2011).

The Muslim revolts were mainly initiated in provinces where the Muslims constituted a large portion of the population. In Kansu the rebellion was led by the messianic figure of Ma Hua-lung, who attempted to establish a Muslim state during the 1850s and 1860s; but it ended in failure (see 1036, 6008). In Yunnan, Tu Wen-hsiu

proclaimed himself "Sultan Suleiman" and governed a secessionist Muslim state for about sixteen years (1856-72) before he succumbed to Imperial forces (see 1036, 6006). The same fate awaited the Sinkiang revolt of the Uighur Muslims (in the 1870s) (see 7108, 7111, 7112). But although these rebellions were quelled, amidst terrifying bloodshed, the Muslims never gave up either their separate identity as Muslims or their messianic craving for a schism from the Chinese polity. Indeed, some outbursts of Muslim secessionism were recorded at the turn of the century and again during Communist rule when the Hundred Flowers campaign of the mid-1950s was proclaimed and in the aftermath of the Cultural Revolution in the 1970s and 1980s.

## CHINESE VERSUS MUSLIMS

Intellectually as well as practically, the Chinese of the Confucian tradition could hardly tolerate a guest culture such as the Muslims in their midst (see 1036-1044). This is so even under contemporary China's Communist regime, the best evidence being until recently Peking's generally harsh policy towards minorities in general and Muslims in particular.

In traditional China the reasons for this uneasy coexistence could be identified mainly in the wide intellectual hiatus that separated the two communities. In fact, the Muslims differed from all other minority groups in that, although they were concentrated mainly in marginal areas of the Empire, they were present in virtually every province and every sizeable urban agglomeration throughout the country; and their presence was not merely statistical. They had large communities in the capitals (Nanking and Peking), they handled some trade in many places and left their impact (though more as individuals than as a collective) all over the country. This may explain the ubiquitous nature of Chinese hatred, jealousy and contempt for them. Conversely, from the authorities' point of view, no crash program in a certain territory could force all the Hui to acculturate, since there was no such single territory. For this reason, while other important minorities were handled under the Ch'ing by the Li Fan Yuan, which controlled them by controlling their territory, the Hui were free from such control.

Second, since the Muslims could not accept the principle of filial piety or participate in the ceremonies of the Ancestral Shrines in the



Court, through which the Chinese attempted to "civilize" non-Chinese barbarians, they chose to remain outside the pale of "refinement and virtue." Nor was the stratagem that the Ch'ing used with un-Chinese aborigines workable with the Muslims. The Hui had their own sense of superiority, their own festivals and religious symbolism, their own learning and culture, and needed no "uplifting" to the heights of Chinese civilization. In short, they did not yield to the *mission civilisatrice* of their Chinese hosts.

From a Chinese intellectual's point of view, then, if Confucius meant nothing to the Muslims, this signified that they were outside the pale of civilization. More specifically, if they did not adhere to the Confucian principle of filial piety, as exemplified in their ignorance of ancestor worship, then all the socio-political and religio-ethical tenets that bound the Chinese together did not apply to Muslims. That is to say:

1. if Muslims are outside the framework of the father-son relationship, then they are bound to be unruly *vis-à-vis* their family hierarchy, the local authority and even the Emperor; as such, they are detrimental, at least potentially, to social order in particular and to the Chinese polity in general;
2. if Muslims do not respect the rituals due to ancestors and other spirits, they are exposed to the malicious deeds of those spirits, and thus one had better keep away from them;
3. if the blessings of Heaven are transmitted to earth through the Son of Heaven, the Muslims, by being unfilial to the Emperor, cannot rejoice in those blessings and thus cannot partake of Chinese civilization;
4. since the Emperor, though claiming no superiority over Heaven, is the ruler of both temporal and celestial orders, the Muslims, claiming that celestial powers are beyond the Emperor's authority, are likely to fall short of respecting the Chinese monarch and what he represents – how, then, can they be expected to be his loyal subjects?
5. in general, ancestor worship and filial piety imply the acceptance of the ways of the ancients; if the Muslims have their own calendar, celebrate their own festivals, have no attachment to their locale of domicile, and pay no attention to the Chinese way, how can they be considered Chinese?

Indeed, in the eyes of the Chinese literati, who formulated their objections to Muslims in intellectual and rational terms, the gap between the two communities might have looked so hopelessly unbridgeable that they could easily come under the sway of popular stereotypes, which tended to make the gap look even wider.

Religion in China was closely intertwined with intellectual life and with the political and social institutions of the nation. Confucianism was identified with scholarship and was deeply entrenched in the habits of thought, affections and loyalties of the educated people. The state was committed to the existing faiths, especially Confucianism. Confucian classics were the basis for education and the examination system. Ceremonies were associated with Confucianism and maintained at public expense. Officials, including the Emperor, performed many of the duties usually assigned to a priesthood in other cultures. The very political theory on which the state rested derived its authority from Confucian teachings.

Religion also formed part of village life. Temples were maintained by villages; festivals and ceremonies took place through general contribution. Guilds had patron gods and other religious features. Above all, the family, the strongest social unit, had as an integral part of its structure the honoring of ancestors by rites that were religious in origin and retained a religious significance. Muslims were out of place in this setting, since their social and religious norms were so different and could not displace the already well entrenched Chinese philosophies and traditions. They went their own ways in prayers and ceremonies, in their calendar and festivals, in their weddings and burial of the dead, in their socializing and eating habits, in their traveling and dwelling. So, no matter how much the Muslims wished to put on an appearance of being Chinese, they were and remained Hui people, that is, non-Chinese in the eyes of the Chinese.

Chinese Muslims, for their part, felt they were alien people, more akin to other members of the world Muslim community – the *umma* – than to their Chinese neighbors. Their main concern was their religion; and their identity focused on the universal *umma*, and thus the deeply ingrained Chinese tradition of identification with the locus of domicile did not pertain to them. The specific congregation to which a Muslim belonged had for him a functional and temporary quality, not the intrinsic and immutable value that the Chinese felt for his village, county and province.



The Muslim community consistently underwent indoctrination on various levels. First, the Muslims kept from becoming Chinese; they reinforced their sense of superiority and distinctiveness, and encouraged the Muslims to remain socially and economically as independent of the Chinese as possible. Second, the Muslims became better members of their community through strong communal organization, inculcation of Islamic values, communal worship and activities, a total and unqualified identification with their fellow Muslims in the congregation, and moral submission to the authority of the Imam. Third, the Chinese Muslim was made a conscious member of the world Muslim community. This was achieved by cultivating in the Muslim the centrality of Arabia, Islam, the Islamic Empire and Islamic traditions and values. But this was not all.

The daily prayers in the mosque were not only a communal worship but also a way of identifying with all Muslims who faced the same *qibla* (direction of prayer) – Holy Mecca, the place of inception of Islam and conception of the Prophet. Some Chinese Muslims who could afford it went on the *hajj* (pilgrimage), and participated with the Muslim multitudes in common rituals that must have generated a feeling of religious exaltation. On the way to and from Mecca some Chinese Muslim notables visited Islamic centers such as Cairo and Constantinople, and on their return home they told their fellow Muslims of the marvels of the Islamic world and of their brethren there.

Muslims from Persia, India and Turkey seem to have paid sporadic visits to Muslim communities in China. Some of them, especially scholars, stayed for long periods of time and presumably shared their knowledge with their coreligionists. Chinese Muslims also met other Muslims in Asia on their way to the *hajj*. They received hospitality in mosques in Colombo, in Singapore and Hanoi. From Yunnan, Chinese Muslims maintained a permanent correspondence with Muslim scholars in Arabia and Southeast Asia whence they sought advice when they faced problems of interpretation of the *sharia* (see 5001-5010).

## THE MUSLIMS RESIST ASSIMILATORY PRESSURES

The Muslim Chinese literature of the Ch'ing period made valiant efforts to convince the general public that the Hui people were not so

different from their Chinese hosts. The manifestations of the Muslims' smoothing over the built-in incongruities between their faith and Confucianism do not necessarily have to be conceived as a conscious diversionary tactic on their part, but rather as a defence mechanism which sought to soften the intensity of hostility emanating from the Chinese dominant culture (see 1036). True, the Muslim attitude as manifested in some of their writings can be construed as an erosion of the sense of Muslim uniqueness and identity. But, judging from the Muslim revivalism of the eighteenth and nineteenth centuries, this erosion affected only the margins and surface of Chinese Islam, while its core retained a dormant vigor that became evident when the extreme anti-Muslim oppression under the Ch'ing dynasty necessitated a vigorous Muslim reaction.

One of the main factors which enabled the Muslims in China to withstand these tensions and to continue to prosper as a community was their numerical strength. It is very difficult to ascertain how many Muslims were in China at any particular time, or even now. No reliable census has ever been taken, and evaluations, some of which were made through conscientious fieldwork, still vary greatly, from ten to eighty million, depending on the religious denomination or the political commitment of the author, and on the definition of who is a Chinese Muslim. The typical figure given by Muslims – Arabs and Chinese – is around fifty million. Muhammad Tawadu', for example, wrote in the 1940s:

> The total population of China amounts to 473,237,335 people, and the Muslims constitute no small part of it. Their number is around fifty million, according to the most reliable views. Some researchers have exaggerated the figure and put it to eighty million, while others have reduced it to a mere thirty million.

This is not the proper place to go any deeper into this question, which will have to remain unanswered for the time being. Suffice it to say that the figure of fifty million is greatly inflated. Its recurrence in Arab and Chinese Muslim writings reflects, however, a state of mind that defies facts and reality as long as the Muslim ego can be boosted. One thing is certain: these estimates include the various Muslims of Sinkiang, who are Turkic ethno-linguistically and completely separate from the Hui, who have actually become Chinese in race and language. It is evident that the Hui community in



China by Ming times (1368-1644) had a membership of many millions; it constituted the majority group or a very sizeable minority in many places throughout the country, especially in the northwest and the southwest, as well as a strong presence in virtually all the major cities of China. The Ming period was the crucial watershed because, as a result of intensified Sinicization under that dynasty, only minorities which had been numerous enough to form their own moulds of life previously could survive the assimilatory process thereafter (see 1007, 1021, 1022, 1036, 1063).

During the Ming period many mosques were built in the pagoda shape of Chinese temples, eliminating the minarets which are typical of Muslim houses of prayer elsewhere, making them indistinguishable from Chinese temples. With the obliteration of the minaret, the Muezzin could no longer call believers to prayer in the traditional way. But the Muezzin stood indoors, behind the entrance to the mosque, and urged Muslims to join in the prayer. When one entered the mosque, one was struck by the traditional Muslim flavour: cleanliness and austerity. Except for the Emperor's Tablets that were mandatory in any house of prayer, there was no sign of Chinese characters or Chinese characteristics. On the walls there were Arabic inscriptions of verses from the Qur'an, and the west end of the mosque (the *qibla*) was adorned with arabesques. Once the believers were inside the mosque, they put on white caps, shoes were taken off, elaborate ablutions were ritually performed, and the prayers began in Arabic, with hearts and minds centered on Mecca. When prostrating themselves before the Emperor's Tablets, as required, the Muslims would avoid bringing their heads into contact with the floor (which they do when they worship Allah). Thus Muslims could satisfy their conscience since they avoided the true significance of the rite, and the prohibited worship of the Tablets became invalid because it was imperfectly performed.

Muslims used their Chinese names and spoke Chinese in public, but with other Muslims they would use their Arabic names and speak a Chinese mixed with many Arabic and Persian words. They greeted each other in Arabic, "*al-salam alaykum*," and received the reply in Arabic, "*alaykum al-salam.*" This situation persists in both Chinas to this day.

In their domestic life Muslims also adopted a double standard of behavior. Outside their homes they pasted up red Chinese strips, like all other Chinese, but inside usually no Chinese paintings were in sight. The scrolls that adorned the walls bore Arabic script rather

than Chinese characters, specifically verses from the Qur'an or from Islamic traditions (see 1036). One of them, for example, mentions the Caliph and the Wazir, not the Emperor or the Mandarin. The same applies to Muslim *objets d'art*, dating from the Ming period and still treasured by Muslims in China. Their style and design are typically Chinese, but the ornaments and inscriptions are unmistakably Islamic.

In the art of calligraphy also a combination of Chinese and Arabic was worked out. Muslim artists first formed the outlines of a Chinese character and then filled it with Muslim proverbs or poems in Arabic. So, in a large Chinese *hu* (tiger) or *shou* (long life), Arabic phrases could be detected on closer examination. Another form of calligraphy was the writing of Arabic words in Chinese transliteration (see 5011).

## ISLAMIZATION VERSUS SINIFICATION

Islamization and Sinicization are obviously a contradiction in terms, because these processes entail a clash between two very powerful and self-confident cultures. The proposition that Muslims in China have simply become Chinese Muslims is thus, and indeed turns out in historical perspective to be, a superficial observation at worst and a reckless generalization at best. Chinese Islam, though it underwent a long process of coexistence with Confucianism during which it had to bend before the prevailing Chinese winds, preserved a surprising vitality that never allowed it to break. The vital power of Islam was manifested in the sweeping revival of eighteenth- and nineteenth-century Chinese Islam, which gathered momentum concurrently with the mounting oppression of Islam in China, and erupted in a series of violent rebellions which held the Muslim community in China in a deep messianic spell, and threw the whole country into chaos for a quarter of a century (see 1036, 2011, 5019).

It is clear that the widespread appeal that the Muslim rebels had in nineteenth-century China stemmed from the social, economic and political difficulties which plagued China as a whole. But what made the Muslim rebellions crystallize around the novel ideology of the New Sect, despite its seemingly deviationist religious idiosyncracies, were, basically, the concepts that are likely to stir any Muslim's emotions – the *mahdi* and the *jihad*. Since these two concepts are common to both Sunni and sectarian Islam, though with different



emphases and interpretations, an outlet presented itself into which all Muslims could channel their frustrations. Hence, although the New Sect took the lead in the uprising, "rebel" was not necessarily identical with "New Sectarian." Perhaps members of the New Sect were more liable than others to participate in the rebellions, but not all rebels were part of the New Sect. Many non-sectarian Muslims who did not rebel probably sympathized with the rebels, but they waited to see the trend of success before taking sides.

The capacity of the New Sect to produce an overarching organizational umbrella which would tie together the scattered and decentralized Muslim community or parts thereof, and the unmistakable political ambitions of this militant movement, i.e., the establishment of a separate Muslim state in China, were no doubt the traits that appealed to the anxieties and passions of the Muslim populace and to its belief in the imminent coming of a rightful leader who could end misery and evil, and thus inaugurate a new age of plenty and justice. These traits formed an ideology which, according to Geertz's definition, "bridges the emotional gap between things as they are and as one would have them be, thus realizing the performance of roles that might otherwise be abandoned in despair and apathy."

From the Chinese viewpoint it was these very same traits which made Muslim sectarianism dangerous and therefore liable to persecution. Not only did the movement have a "heterodox" ideology from the Chinese viewpoint, but it had forged the organizational tool to carry it out as an extra-imperial, and therefore anti-imperial, corporate activity. Ideology and organization, efficiently combined, looked so alarming to Chinese authorities that they could not help likening the New Sect to the Chinese White Lotus. Thus, by both Chinese and Muslim standards, the militant movement of the New Sect, headed by Ma Hua-lung, was the thing to watch, although each side saw it in its own way. Where the former saw danger, the latter saw hope. What was eminently destructive for one was imminently promising to the other.

The interesting thing about the New Sect is that, although it raised the banner of Muslim rebellion and made no secret of its Muslim essence and Islamic ideals, it still needed Chinese symbols to make itself relevant in the Chinese environment. So the Muslim leaders of the rebellion used Chinese as well as Arabic; and Ma Hua-lung, the head of the rebelling New Sectarians, resorted to Chinese heterodox symbols in order to make sense in the Chinese as well as the Muslim

context. Paradoxically, only if he resembled one of the Chinese sectarian lords (such as the master of a secret society) could he be trusted by his Chinese Muslim followers as their *mahdi* (similar to the Maytreya Buddha of the White Lotus). Only if the symbol was a Chinese as well as a Muslim one was it likely to be a living symbol, through which Chinese Muslims would share the experience of the Chinese sectarian movements at large.

Muslim disaffection in nineteenth-century China was universal and generated millenarian cravings in all parts of Chinese Islam; but it was in areas where Muslims constituted a major portion of the population that the Chinese-Muslim confrontation was the most acute. Thus, invariably, major Muslim rebellions in China took place in the northwest and the southwest, where the sizeable Muslim population was both a threat to the Chinese host culture and numerically strong enough to initiate a rebellion and maintain a revolutionary (if we can use a non-millenarian term) élan. It was no coincidence that Lanchou, the "Mecca of Chinese Islam," which was largely populated by Muslims and situated in a heavily Muslim area, was also the scene of the inception and growth of the New Sect (see 1036, 5020). It was also no coincidence that some of the great luminaries among Chinese Muslims, including Ma-Te'hsin, who played a prominent part in the revivalist movement of nineteenth-century Chinese Islam, were from the densely Muslim populated province of Yunnan (see 6005, 6006).

The rebellious wave of Chinese Muslims can be conceived as an impulse to revive Islamization by a Muslim minority which lived under the stress of forced Sinicization under Manchu rule. The northwest in 1764, 1781 and again in 1862-76 (see 6008, 6009), Yunnan in 1820-28, 1846 and again in 1855-73 were the staging areas of the momentous Muslim uprisings which cost millions of lives and at times seemed on the verge of sweeping much of the Chinese Empire under the sway of Islam.

The rebellious wave, which was promoted in Central Asia in about 1760 by Muslim Khojas who raised the banner of *jihad* against the Chinese, was transmitted through the medium of the New Sect to northwest China and thence to the southwest. It took half a century of New Sectarian ferment in Central Asia and the northwest before the rebellious impulse reached Yunnan. This may be explained in terms of the proximity of the northwest to Central Asia, where rebellion was rife. By contrast, adjacent to the southwest was India, where the revivalist movement of Shah Waliullah was contemporary



with the Chinese Muslim revivalist movement in general, which took a less militant stance at the outset and stressed ritual purity and the restoration of old Islamic values (see 7082-7114).

By the mid-nineteenth century, when persecution of the Muslims by both the Manchus and the Chinese reached its peak, the junction was made between Chinese Islam in the northwest and the southwest, and the uprising, under the unifying symbols of the *mahdi* and *jihad*, finally took the shape of a full-blown Chinese versus Muslim struggle. Thenceforth, it was no longer a question of merely defending Islam and preserving it, or internal strife between the New and the Old Sects, but a definite trend of Muslim separatism, imbued with the militant ideas that had seeped through Kansu to Yunnan. The whole Muslim East was in turmoil (Central Asia, India and China), and the contagious sense of unfolding fateful events must have swept the Muslim community from the Indus to the Yellow River (see 1036, 5020).

It was an age of unique opportunity for Chinese Islam to rise and take its fate into its own hands when the feasibility of secession from Chinese domination looked favorable, due to the breakdown of the Chinese bureaucratic system and the impotence of the Imperial Chinese troops. It was an era of widespread rebellion in China, of mushrooming secret society activities, of socio-political fragmentation and power devolution which demanded that particularist new forces under charismatic leadership fill the vacuum. Chinese Muslim separatism, while it was generated and nurtured by its particularist inner dynamics, was certainly not incongruous with the outer Chinese context in general.

The swing between Islamization and Sinicization was due to the fact that although Chinese and Muslims could be classified into two different networks, they could not help interacting between themselves. After all, there was an interdependence between the two, the Muslims depending on the Chinese market for certain basic commodities and the Chinese depending upon Muslim traders and artisans for others. But the interaction was structured by a categorical dichotomization in the minds of both groups, of people who are like oneself and with whom one could have relations in all spheres of activity, and people different from oneself with whom one could only interact in a limited range of capacities. This situation is analogous to the relationship and communication between two different register groups belonging to the same culture; they speak the same language, but they can communicate only on a very limited

level (an intellectual and an artisan, a taxi driver and a professional, etc.) (see 1036, 5010, 5019).

This peculiar relationship was the sum total and the outcome of the contradictory pressures to which Chinese Muslims were subjected. On the one hand, they were not pariah groups whose boundaries are usually strongly maintained by the excluding host majority – if anything, the Chinese majority would have welcomed them on an individual basis into Chinese culture, and it did coopt those who wanted to join. On the other hand, under the disability of a stigmatized identity, Muslims sought to qualify themselves as Chinese, thus developing techniques to avoid sanctions from the Chinese majority: apologetic writings for the learned Chinese and material acculturation for the illiterate populace; thus they were making efforts to show all Chinese their Chineseness, at least in time of peace and coexistence. Like the Lapp people of Norway, however, their guest relationships, their language behavior, their dilemmas of identity, their *esprit de corps*, their orientations and social aspirations, all smacked of the cultural specific.

Chinese Muslims learned to differentiate between the general public sphere and their closed Muslim space and to behave self-effacingly outside, albeit determined about their goals inside. It was the Muslims' desire to be nothing but themselves which also occasioned their uprising against authority when they sensed they were pressured to forego their identity. Their only recourse, then, would be separation from the state in order to find their own selves again.

Were Muslims who lived in China Muslims in China or Chinese Muslims? They certainly were both, at one time or another, and they have even attempted to go out of China while remaining there, by seceding from the Empire. It appears that as no large-scale process of Islamization of Confucianism has been possible in China, so no intensive and far-reaching Sinicization of Islam has been feasible. The confrontation has been between two very self-confident cultures, both having a long history of swallowing others rather than being swallowed. Their mutual inability to overwhelm each other, which was underlined by occasional outbursts of confrontation between them, persisted even when they encountered each other on a majority-minority basis. This is due, of course, to the potent sense of belonging to the universal *umma*, whose basis of power and centre of creativity, being outside China, kept feeding the inner



strength of the Muslim Chinese community and its sense of self-confidence.

Paradoxically, only as long as Sinicization was not pressed by the Chinese rulers would this process go on unhindered, and more and more Muslims on the margins would fall off to Confucianism, or to Communism in the People's Republic. But when Sinicization was forced or Islam oppressed, the main body of Muslims would rise up, shrug off the outer signs of material acculturation, forget the amenities of good neighborhood with the Chinese, and raise the banner of a separate identity. This seems to have been the case not only in Imperial China but under the Communist regime as well.

## MUSLIMS IN CONTEMPORARY CHINA

In modern China these problems are compounded by new considerations that derive from novel circumstances.

1 Unlike other minority groups, such as the Mongols, the Tibetans and the Zhuang, the Muslims are not attached to any particular territory, although they admittedly constitute a majority in areas such as Ninghsia and Sinkiang and a very sizeable minority in Kansu and Yunnan. They can be found everywhere throughout the country, and every large city is likely to have its Hui section.

2 Unlike other minority groups in China whose home base may be included *in toto* within the confines of the People's Republic (e.g., Tibet), the Muslims, who identify at least partly with the universal *umma* of Islam, regard themselves as a Chinese branch of an alien culture, not a minority guest culture in China. The daily validation of their membership in the universal *umma* is at the basis of Muslim ritual, and one of the "Pillars of Islam" is the tenet of *hajj*, the pilgrimage to Mecca, the Holy Place of all Muslims.

3 Despite Chinese attempts to differentiate within the Muslim community in China between the Hui of China proper, the Uighurs of Sinkiang and the other Turkic minorities of Central Asia – Uzbek, Kirghiz and Kazakh – a general sentiment of Islamic brotherhood unites, potentially if not practically, all those splinters into one living social and cultural group which, given certain circumstances, may

seek political expression as well. However, as long as the *divide et impera* policy of the Chinese state prevails, the ethnic and linguistic differences between the Hui and other Muslim groups in China are being cultivated in order to preclude the menace of an all-China Muslim front. Thus, when reference is made in state announcements to the population of Sinkiang, the purpose is to serve the policy of emphasizing parochial peculiarities and to stem the rise of Muslim unity throughout the land.

4 Islam is not only a culture but also a totalistic way of life which inseparably encompasses politics and religion, and irrevocably strives to bring to bear Islamic political theory; this carries with it the seeds of Muslim statehood. When a Muslim minority happens to live in a non-Muslim state, it remains in many ways outside that polity and nurtures separatist ideals which can materialize when the opportunity presents itself.

5 More recently, because of the mounting power and wealth of some Islamic countries, Islam has become a success story. Moreover, the institution of the Islamic Conferences, which have been convened yearly since 1969, has given a new impetus to popular, if not political, Pan-Islamic sentiments. One may conjecture that in the post-"Gang of Four" era, as China seems to be less rigid toward the outside world, Chinese Islam may be affected by these Pan-Islamic currents, and consequently by separatist trends, as has been the case with other Muslim minorities in Asia (the Philippines, Thailand and Burma).

The above survey and analysis of the incongruities between the guest Muslims and the host Chinese leave not much ground for optimism when one reflects upon the current plight of Muslims in China. Indeed, it appears that averting a Muslim minority uprising in China is possible only as long as a delicate, and often precarious, balance can be maintained between a strong-handed policy that does not encroach too bluntly upon the cultural-religious viability of the Muslims, and a liberal and generous policy which remains short of total autonomy. Whether the newly adopted Chinese constitution was truly perceptive of these Islamic realities, and therefore provided for "giving back to ethnic minorities the right to preserve or reform their own customs and ways," only time will tell. Previous pledges



of national minority rights "to autonomy, to arm themselves and to hold on to their religious beliefs," voiced by Zhou En-lai, and Mao's reconfirmation of their self-determination, had proved empty rhetoric.

Now, with powerful Deng Xiao-ping at the helm of China, and in the light of the wide open-door policy that has been adopted in the post-"Gang of Four" era, it is very likely that international intercourse will affect the life of many Chinese, not least the minorities. The Muslim community in China will become ever more conscious of its Islamic identity if freer movement of Muslims occurs between China and Muslim lands. Chinese Muslims will, no doubt, become more and more aware of the Muslim success story in the contemporary world, where mosques are sprouting in Washington, London, Geneva and even Seoul on an unprecedented scale and with untold splendor. They will become conscious of the legendary wealth wielded by some Islamic countries, not least of which are precisely those, like Libya, which have been backing Muslim separatist movements in other Asian lands (Thailand and the Philippines). They will take cognizance of the most influential of all Islamic states, Saudi Arabia, where the Holy Places of Islam are located and where local sherifs claim descent from the Prophet himself. The holy pilgrimage to Mecca will regain a new impetus with a growing number of Muslim pilgrims making the journey; and some of them may even stay and settle there, if allowed, as had been the case with many of their compatriots who fled from China in the early 1950s (see 4004, 4005, 4008, 4010, 4011).

In recent years the enhanced stature of Islam has engendered a keener and deeper interest of the Muslim center in the minorities of the periphery. This renewed interest manifests itself in the recurrent information printed in the Arabic press, and particularly in the resolutions adopted yearly by the Islamic Conferences, which bring under one roof delegates of forty-odd Muslim or self-styled Muslim countries, representing about one billion people.

The recognition in 1976 by the Marcos government of the Philippines of the Islamic Conferences as a partner for negotiating the autonomy of the "Moros;" and the Filipino "going to Canossa" (Libya) to discuss the terms of autonomy in 1977 only gave legitimacy to the earlier decision by the Conference calling upon the Filipino government to halt its military operations against the Muslims and adopt the necessary measures for the immediate withdrawal of its troops (from Filipino sovereign territory!) and

honor its commitment to grant autonomy to Muslims in the southern Philippines. Other resolutions in that same Conference favored the Muslim community in Cyprus over the Greek and condemned the French for their continued occupation of Mayotte.

In today's world, where a universal reluctance to antagonize Muslims prevails, converging with China's new liberal policies toward minorities, circumstances may well allow, and indeed demand, a renewed Muslim awakening in the People's Republic. We have already observed that too brutal pressures on Muslims or, paradoxically, too lax measures may well bring about the same result: more reticence on the part of Muslims to adapt to Communist Chinese rule. A difference exists, nonetheless, in the likely end results: while under extreme oppression the Muslims (like other minorities) may rebel and call for secession, they are also liable to be ruthlessly suppressed (as in Tibet, Ch'inghai and Sinkiang in 1958-59), and Western public opinion might keep silent, or at least helpless, out of consideration for China's defence of her "territorial integrity." If, however, demands for secession arose under a liberalized and more open system, the Chinese would have so much stake in maintaining world public opinion on their side (see the case of dissident republics in the former USSR) that they might well have to respond to Muslim demands for a looser definition of autonomy.

If the cleavages among the Chinese leadership during the Cultural Revolution on matters of minority policy are instructive as a precedent, it is evident that the experienced administrators ("experts") usually favored concessions to customs and traditions of minorities, while the ideological zealots ("reds") professed an immediate and total integration of these groups. The Gang of Four's "red" policy towards minorities had already expressly come under fire well before March 1978, and an "expert" pledge of the new People's Congress was heard to restore minority rights. If Deng Xiao-ping, the strong man of the People's Republic of China (or his handpicked successors for that matter), is willing to "strive for modernization at a greater cost to the core values of the Revolution," then he may conceivably also be prepared to pay the price of a relaxed policy towards Muslims (and minorities in general) as a cost of modernization and liberalization. It would be paradoxical if a non-doctrinaire statesmen such as Deng (or his disciples and successors) were to restore to relatively liberal Marxist doctrine on the minorities its original thrust.



## A CAUTIONARY SUMMARY

This picture of Chinese Islam can at best reflect the broad lines of the mainstream of Muslims in China; it is by no means applicable to every Muslim in every Muslim community throughout the Empire. Ambiguities, uncertainties, paradoxes and puzzles remain which defy definition, generalization and analysis. For example, Chinese Muslims were described as trying to avoid contact with the Chinese and to focus their activities, economic and social, within their communities. Yet many Muslims not only took part in the Chinese system but became prominent in it, especially (though not exclusively) in the military domain. Examples abound: Cheng Ho, the famous maritime explorer of the Ming who preceded Columbus by over a century, was Muslim; many high-ranking Muslim officials climbed through the examination system to some of the highest posts in Chinese government, as did Ma Hsin-i, Governor General of Fukien and Chekiang in the late Ch'ing.

This ambivalent attitude can be explained in terms of the pragmatic approach of Islam to the necessities of life, because Chinese Muslims did not, indeed could not, isolate themselves from a society on which they depended in many respects. But one might also see Muslim assumption of the highest positions of power in the government, and especially in the military (the paradigm of power), as a sublimation of their frustrations. They could thereby show to the Chinese who despised them that they too could make it to the top despite their underprivileged position. Moreover, Muslims in top positions might intervene from within the system on behalf of their coreligionists; and that in itself justified their deed, since they helped protect and preserve Islam rather than turning their backs on it. The Holy Qur'an justifies such a measure: "Good deeds exonerate evil doings."

The record shows that in China many Muslim communities and individuals have drifted away from their heritage and acculturated more fully to the host culture than the mainstream of Chinese Islam, especially in isolated places where maintaining one's distinctiveness could become a matter of daily embarrassment and constant nuisance rather than a source of pride and superiority. So we hear of Muslims who practised ancestor worship and local spirit worship, of Muslims who adopted Chinese mourning practices, and even of Chinese who respect some tenets of Islam but are unaware of their Islamic origin. There are missionary accounts of Muslims who would gather to

listen to Christian preaching and find similarities between their faith and Christianity, a thing unheard of in lands of Islam.

These phenomena are due to the organizational fragmentation of Chinese Islam in traditional China and the absence of supracommunal authority to look after the needs of small and isolated communities and save them from extinction. As Skinner has remarked, "the greater number of individuals who carry a species or a culture, the greater its chances of survival." Local compromises that Islam had made during its expansion, and the incorporation of *urf* (local custom) into the *sharia*, had brought about the spread of the faith. But that was achieved under a victorious conquering Islam, whose self-confidence allowed it to compromise. This compromise, far from plastering over the incompatibilities between these two self-confident cultures, on the contrary exposed the built-in limitations of each to meet the other half-way. Therefore, Muslim dormant aspirations, inherent in the Islamic system of belief, erupted into a full-scale confrontation with the Confucian state when coexistence was no longer feasible under the Ch'ing dynasty.

The fact that the rebellions of the nineteenth century were suppressed did not lead to Muslim submission; nor did the Muslims ever become reconciled to the idea of a sizeable Muslim population ruled by the Chinese host culture. The Chinese, under the Republic, made tremendous efforts to appease the Muslims by recognizing them as one of the "five peoples of China." Sun Yat-sen himself became devoted to this aim, because he was aware of the numerical and political weight of the world Muslim community, of which Chinese Muslims considered themselves part and parcel. The problem, however, was not one of compromise, because both the Islamic and the Chinese political traditions leave no room for accommodation. The Chinese state has always been, and remains, unitarian, shunning the idea of a multi-state federation, an idea which was accepted, at least in theory, by the Soviet Union. Muslim ideology requires assumption of political power, as the will of Allah has to be worked on earth by a political system; therefore, no Muslim would find his identity within a non-Muslim unitarian state. No wonder then that even under Communist rule outbursts of Muslim particularism erupted when the lax period of the Hundred Flowers and then the post-Gang of Four era gave the Muslims the opportunity to express themselves. More unrest may be in the offing if the present-day relatively liberal policies and opening up of China proceed.



Finally, the recent disintegration of the Soviet Union adds another complexity, for it gave birth to six new independent Islamic republics, three of which border China. Members of the ethnic groups which populate these three republics also dwell in Chinese territory across the Eastern Turkestan border. It is possible that the newly independent Islamic nations will foment religio-ethnic unrest. The Chinese will have a hard time balancing their desire to maintain good neighborly relations and trade with these republics and their fear that too much openness will trigger the trouble they will be seeking to avoid.

# Annotated Guide to Sino-Islamic Literature

This part of the book is categorized under ten subheadings which allow a view of the material both chronologically and thematically, nationally and locally, in macro-analysis and micro-details. Category VIII, "Local Reports," divides China into regions that are relevant to the distribution of Islam across the Chinese continent. Cross references at the end of each category afford an easy overview of all the materials relating to that particular topic.

## I BIBLIOGRAPHIES AND INSCRIPTIONS

Several bibliographical works in Western languages, most of them incomplete, were published over the years, covering various aspects of Chinese Islam: history, literature, religion, etc. This category also includes inscriptions in Chinese and Arabic, which provide historical and documentary material on Chinese Islam. These inscriptions appear on tombs, in mosques and on commemorative steles.

### List of Publications

0001 Alavi, Ziauddin. "Arab Exploration during the 9th and 10th Centuries AD." *Islamic Culture* 22 (1948): 265-279.

This is a compilation of information provided by documents of early Arab geographers and travelers of this period. The focus is on their descriptions of China and Central Asia.

0002 Bretschneider, E. "Chinese Medieval Notices of Islam." *Moslem World* 19, 1 (January 1929): 52-61.

The author has unearthed a series of Chinese sources from the Middle Ages which dealt with the Muslims of China as well as with China's relations with Muslim countries in those days. Muslim biographies that were incorporated in the Yuan Shih are also mentioned.

0003 "Chine." *Revue du Monde Musulman* 6 (1908): 696-708.

This is a short summary of then recent scholarly work on Muslims in China. It includes a list of mosques in Peking and a bibliography of Islamic works.

0004 Cordier, Georges. "Nouveaux Documents sur la Révolte musulmane au Yun-Nan." *Revue Indochinoise* 12 (1909): 656-674.

Cordier reviews Chinese documents concerning the Muslim rebellion in Yunnan (1856-73), which throw some light on the battles between the rebels and the government troops and on the mining conflict between Muslims and Chinese which lay at the origin of the rebellion.

0005 Cordier, Henry. "L'Islam en Chine." *Mélanges d'Histoire et de Géographie Orientales* 2 (1920): 85-107.

This is a useful historiographical survey of Chinese Islam since its origins. Demographic data about Chinese Muslims as well as descriptions of remote Muslim communities, based on travel reports, enrich our knowledge on these issues.

0006 d'Ollone. "L'Islam au Yunnan." *Revue du Monde Musulman* 4 (1908): 285-329.

In this article there are many translations of various documents and inscriptions. These include an extract from the memoirs of d'Ollone and various inscriptions on tombs and mosques, both in Arabic and Chinese.



0007 Ford, Joseph. "Excerpts from Chinese Documents Concerning Muslims, Drawn from Wang Tai-yu and Liu Chih." Unpublished manuscript, Wimbledon, England.

Ford translated documents from the Chinese dating from the seventeenth and eighteenth centuries, where Liu dwelt particularly on some theological aspects of Chinese Islam, especially the Life of the Prophet as conceived and preserved in the Muslim Chinese tradition.

0008 Hayward, H.D. "Chinese Moslem Literature: A Study in Mohammedan Education." *Moslem World* 23, 4 (October 1933): 356-377.

The author traces the history of Chinese Muslim literature in China, beginning with the Arabic and Persian works collected under K'ang Hsi which include some of the oldest works. He then discusses the works of Ma Fu-Ch'u, and then the modernist movement and the "Peiping school" and its influence on Chinese Muslim literature.

0009 Huart, C. "Inscriptions arabes et persanes des Mosquées chinoises de Kai-fon-fou et de Si-ngan-fou." *T'oung Pao* 6, série 2 (1905): 261-320.

Huart provides translations of inscriptions in Arabic and Persian on Chinese mosques.

0010 Huart, C. and Vissière, A. "Stèle sino-mahométane de Tientsin." *Revue du Monde Musulman* 20 (September 1912): 268-281.

This is a translation and analysis of an inscription of the Muslims of Si-ngnan-fou, dated 7 April 1732. The text sheds some light on the history of Chinese Muslims and also presents various versions and interpretations of the stele.

0011 Leslie, Donald Daniel. "Islam in China to 1800: A Bibliographical Guide." *Abr Nahrain* 16 (1975-76): 16-48.

This is a useful bibliography of all works and sources available about Islam in China in Western languages, Chinese and Japanese. The author also explains where

different sources may be found and what subjects they cover.

0012 Leslie, Donald Daniel. *Islamic Literature in Chinese.* Canberra: Canberra College of Advanced Education, 1981.

This work includes some sixty items on Chinese Muslim books in Chinese, over 200 biographical references to Chinese Muslim personalities, all based on Chinese sources. Very useful appendices refer to official documents concerning the Muslims.

0013 Loewenthal, Rudolf. "Russian Materials on Islam in China: A Preliminary Bibliography." *Monumenta Serica* 16, 12 (1957): 449-479.

This is a bibliographical list of Russian research materials on Islam in China. It includes historical, socio-economic, political, ethnological and demographic items. It does not include the writings of Russian travelers who entered Sinkiang, while Russian translations from other languages and items by Russian authors in non-Russian languages have been included.

0014 Majerczak, R. "Littérature sino-musulmane." *Revue du Monde Musulman* 28 (1914): 108-164.

This is an analysis and translation of a catalog put together by the Russian Palladius. The list includes thirty-six items with brief descriptions of the works written in Arabic or Sino-Arabic or Chinese, on Muslim matters. Muslim calendars and maps are part of this collection.

0015 Mason, Isaac. "Two Chinese-Muslim Magazines." *Moslem World* 15, 4 (October 1925): 385-387.

Two Chinese Muslim magazines are reported: (1) a monthly, *Bright Virtue*, in Tientsin; and (2) *Light of Islam*, in Shanghai. The latter was published by the Muslim Association and edited by a Japanese convert from Buddhism to Islam. The first magazine is progressive and contains an article opposing polygamy. The second magazine laments the condition of Muslims, the history of Mohammedanism and the present condition of Islam in China.



0016 Mason, Isaac. "Notes on Chinese Mohammedan Literature." *Journal of the Royal Asiatic Society* 56 (1925): 173-215.

This is an annotated bibliography of all literary works written in Chinese by Muslims. These are presented under the following headings: historical, doctrine and practice, the Qu'ran and traditions, liturgical, educational, science and geography, language, polemical.

0017 "Notes on Chinese Mahometan Literature." *The China Review* 1 (1872/73): 195-199.

This article begins with a description of the relationship between the Muslims and the Han Chinese and between the Muslims and the Manchu government. It then compares Chinese Islam with Islam in the West and offers a population estimate. It describes the hardships of proselytizing among the Muslims and concludes with a summary of the references made to Muslims in Chinese literature.

0018 Panskaya, Ludmilla. *Introduction to Palladii's Chinese Literature of the Muslims.* Canberra: Australian National University Press, 1977.

This book concerns one of the neglected Russian missionaries in Peking in the nineteenth century, Palladii. In the introduction the author examines the role of the mission in Sino-Russian relations, and then describes the missionaries' life and experiences in China. The body of the work is a translation of the texts from Russian to English.

0019 Pickens, Claude. *Annotated Bibliography of Literature on Islam in China.* Hankow: Society of Friends of the Moslems in China, 1950.

This is a compilation of periodicals and books concerning Islam in China. The subjects are divided as follows: general sources, introduction of Islam into China, history and the spread of Islam in China, sects and orders, literature, indigenous development, Chinese Muslim terms, statistics.

0020 Reichelt, Rev. Karl and Cotter, Rev. F.J.M., trans. "Important Articles of the Moslem Doctrine." *Chinese Recorder* 2, 2 (February 1920): 107-118.

This is a digest of the translation of Muslim publications and a summary of the most important articles of Moslem doctrine. The article introduces a book written in 1678 by Ma Chong-Chih, a Muslim Chinese who collected and studied Muslim materials from which he translated the most essential into Chinese. This book, dealing with man's daily and religious life, was translated into English jointly by Rev. Reichelt and Rev. Cotter.

0021 Ristel-Hueber, Rene. "La Littérature musulmane en Chine." *Revue du Monde Musulman* 4 (1908): 512-515.

This is a short summary of the nature of Islamic literature in China and of the most important works.

0022 Ristel-Hueber, M.R. "Une Bibliothèque de Mosquée chinoise." *Revue du Monde Musulman* 4 (1908): 516-522.

This is a translation of the catalog of a library in a Mosque in San-li-ho near Peking, containing books on various subjects such as grammar, jurisprudence, theology, lexicography, etc.

0023 Skinner, William and Tomita, S. *Modern Chinese Society: An Analytical Bibliography*. Stanford: Stanford University Press, 1973.

This is a critical bibliography of all publications dealing with China written in Western languages. It covers a wide variety of topics, and there is a section on religious sects and associations which contains items regarding Islam in China.

0024 Vissière, A. "Ouvrages chinois pour l'Étude de l'Arabe." *Revue des Études Islamiques* 3 (1929): 339-340.

This is a brief list of books used by Chinese Muslims to learn Arabic. The list comes in two parts and includes dictionaries, textbooks and lexicons.



0025 Vissière, A. "Musulmans chinois et la République: Littérature islamique chinoise." *Revue des Études Islamiques* 1 (1927): 309-319.

Various Chinese Muslim writings under the Republic are reviewed by Vissière. To the classical works of Chinese Islam, also reviewed by Vissière elsewhere, he adds here excerpts of personal accounts by some notable Chinese Muslims.

0026 Vissière, A. "Stèles de la Chambre funéraire du Seyyid Edjell et ses Temples commémoratifs à Yun-nan-fou." *Revue du Monde Musulman* 10 (1910): 313-356.

This is a description of the Tomb of Seyyid Edjell Chamsad-din Omar, or Sai-tien-tch'e, the prince of Hsien-yang. The main body of the work is a translation of the inscriptions found on the tombs and a discussion of their significance.

0027 Vissière, A. "Analyse d'Ouvrages chinois mahométans." *Études sino-mahométans*. Paris: Ernest Leroux, 1911.

This is an analysis of the works of Chinese Muslims. The author divides them into four groups: doctrine and liturgy, the Muslim calendar, history and geography, and Arabic language. This article also includes translations of three letters from the Emperor Chien-lung to the Khan of Badakchaw.

0028 Vissière, A. "Seyyid Edjell Chams ad Din Omar (1210-1279)." *Revue du Monde Musulman* 4 (1908): 330-346.

These are the translations of certain inscriptions found by M. Lepage, a student of the School of Oriental Languages, in the capital of Yunnan, in the tomb of Seyyid Edjell.

0029 Zwemer, S.M. "Islam in China." *Moslem World* 8, 1 (January 1918): 1-3.

This is an editorial which serves as an introduction to this edition of the periodical. In this short article the author gives a brief description of previous research undertaken concerning the Muslim community of China.

See also 1021, 1086, 1092, 2004, 2005, 2006, 2023, 3011, 5009, 5022, 5024, 5025, 5027, 5039, 6009, 7033, 7035, 7081, 7096, 7101, 7109, 8014.

## II GENERAL WORKS

There are few all-encompassing works in Western languages which have investigated all aspects of Chinese Islam. Those which are worth mentioning are for the most part brief survey articles which, although purporting to cover the "history of Islam in China," raise more questions than they provide answers. Nevertheless, several book length reports on research, part of them unpublished, can be of use to students of Chinese Islam.

### List of Publications

1001 Ahmed, Sayed, Maqbool. "Some Observations on Islam in China." *Islamic Review* 24, 31 (1936): 108-111.

This is a population estimate and short demographic survey of Muslims in China by a Chinese Muslim student.

1002 All China Islamic Association, ed. *Chinese Moslems.* Peking: Foreign Language Press, 1955.

This work begins with a short summary of the history of Chinese Muslims in traditional China and their position in the Communist state and society. The main body of the work consists of pictures of the Muslims.

1003 Arnold, T.W. *The Preaching of Islam.* London: Constable, 1913.

In Chapter 10 of this book the author discusses the early notices of Islam in China, the intercourse of the Chinese with Arabs, and legendary accounts of the first introduction of Islam into China. He goes on to the Muslims under the Tang, Yuan and Ming dynasties, the relations of Chinese Muslims with the Chinese government and their efforts to spread their religion.



1004 Bagader, Abubakr, A. "Muslims in China: Some Popular Middle Eastern Perceptions." *Journal Institute of Muslim Minority Affairs* 3, 2 (1981): 59-65.

Bagader discusses the recent awakening of interest in the Middle Eastern press regarding the present status and future of the Muslims of China. There is concern regarding the size of this ethnic group, their ability to worship freely and the fate of Islamic education under Communist rule. He then describes the persecution of Muslims during the Cultural Revolution and the relaxation of government policy following the Cultural Revolution and Mao's death.

1005 Botham, Mark. "Chinese Islam as an Organism." *Moslem World* 10, 3 (July 1924): 261-268.

Botham, from his vantage point in Kansu, attempts to unravel the differences between various Chinese Muslim communities and to draw some conclusions from the intercommunal relationships among Muslims in China and between them and other lands of Islam.

1006 Bouvat, L. "Impressions d'un Voyageur turc." *Revue du Monde Musulman* 4 (1908): 770-798.

Suleiman Shukri (b. 1865) traveled to China and visited various Muslim sites. His account is translated here by Bouvat. This is an important field report of the late nineteenth century since it provides great detail on the state of Muslim communities all over China.

1007 Broomhall, Marshall. *Islam in China: A Neglected Problem.* London: Morgan and Scott, 1910.

This book, one of the first on the topic written in English, is by a missionary in China who spent a considerable time among the Muslims. In this comprehensive survey he covers a wide range of subjects, beginning with relations between Chinese and Arabs in the early medieval period, Muslim customs, their monuments and the rebellions of the nineteenth century. The second part of the book examines the then "present day conditions" of the Muslims, and gives some demographic information and population figures. The author concludes by investigating the problems of evangelization among the Muslims.

1008 Carne, Louis de. *Travels in Indochina and the Chinese Empire*. London: Chapman and Hall, 1872.

This is an account of Carne's travels throughout Indochina and the Chinese Empire; it includes travels through the Muslim areas and some information on the rebellions.

1009 Chang, Hajji Yusuf. "Muslim Minorities in China: An Historical Note." *Journal Institute of Muslim Minority Affairs* 3, 2 (1981): 30-34.

This is a short description of the growth and establishment of the Muslim community in China. The author describes the first arrival of Muslims in China and then subsequent waves of immigration and their importance to Chinese culture and history. His main conclusion is that Muslims in China have always been affected by the fortunes of Islam in Western Asia.

1010 Chang, Hajji Husuf. "The Earliest Sino-Arab Relations." *The Light of Islam* 45-49 (March-July 1973).

This is a series of articles concerning the earliest relations between China and Arabia. The author deals with the change in control of Central Asia from the Chinese to the Arabs, and describes the historical background of Central Asia in relation to China before Arab expansion. He describes Central Asia's military alliances under Tien Kohan and deals with the Arab conquest of Central Asia.

1011 Chang, Hajji Yusuf. "Chinese Islam and the Hui Minority: Past, Present and Future," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 404-433. Cambridge, Mass.: Harvard University, 1989.

This is a general discussion of the history of the Muslim minority in China throughout the Tang, Sung, Yuan, Ming and Ching dynasties. The author deals with the Hui population under the various dynasties and with the Dark Age of Chinese Islam during the Ching dynasty. He then deals with Islam in contemporary China: geographic locations of Muslim minorities; differences between Hui and other Muslim minorities; Nationalist and Communist



policy towards the Hui; and the impact of the Cultural Revolution on the Hui population.

1012 Chen, Yong-ling. "The Significance of the Hui Nationality: Its Origins, Formation and Development within Islam and Its Special Evolution as an Ethnic Identity in China," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 391-403. Cambridge, Mass.: Harvard University, 1989.

This is a general discussion of the Hui nationality, as Islam was accepted as a major religion and became deeply rooted in Chinese society from its entrance into China in the seventh century AD. The author deals with the multi-ethnic origins of the Hui people; their gradual formation as an ethnic identity; and the ethnic, economic, social and cultural development as well as certain characteristics of the Hui.

1013 "La Chine mahométane." *Revue Britannique* NS, 3 (June 1880): 279-312.

This is a general survey of Chinese Islam based on the work of de Thiersant and Rocher (see entries). It offers some insights into the relationships between Chinese and Muslims throughout history.

1014 "Chinese Muslims from a Buddhist Point of View." *Islamic World* 2 (1939).

This is a description of the standard of living of the Chinese Muslims, their education and modernization.

1015 Chisti, Syed Khalil. "Muslim Population of Mainland China: An Estimate." *Journal Institute of Muslim Minority Affairs* 1, 2 (1979): 75-85.

This is a demographic history of the Muslim community in China. The author begins by summarizing demographic data compiled until 1910 and describes the debate over the number of Muslims in China. The second half of the article lists data concerning population figures and growth of the Chinese Muslim minority from 1935 to 1979 (see also 4003).

1016 Chun, Liu. "National Minorities Enjoy Regional Autonomy." *People's China* 1 (1954): 9-14.

Written by the vice chairman of the Commission of Nationalities Affairs, this article outlines the policy on nationality problems, describes the different types of autonomous regions and their rights. It also tackles the cultural and economic development that has occurred as a result of these new policies.

1017 Clarke, Rev. George. "The Introduction of Mohametanism into China." *The Chinese Recorder* 17, 7 (July 1886): 269-271, 294-296.

This is a translation of a book given to the author by a Chinese Muslim about the origins of Islam in China. The author of the original text describes in a legendary way how Mohammedans entered China under the reign of Emperor Chen-Kwan (AD 629). Emperor Chen-Kwan saw Mohamet in his dream and sent Shih Tang to search for him in Mecca and invite him to visit China. Mohamet could not visit China but sent three able teachers, among whom only Wan Ko-si survived. The author then describes the suppressing of the An Lu Shan rebellion (AD 674) by 3000 soldiers sent from Mecca, and how these Muslim soldiers married Chinese women and scattered throughout the Empire.

1018 De Groot, J.J.M. *Sectarianism and Religious Persecution in China.* 2 vols. New York: Paragon Book Gallery, 1903.

This book discusses the persecution of all religions and sects considered by the Confucian government to be foreign. It includes a large section dealing with government attitudes to Islam, documentation of the decrees concerning Moslems, the campaigns against the Moslems and the persecution of exiles in Turkestan.

1019 Deveria, Gabriel M. "Origines de l'Islamisme en Chine: Deux Légendes musulmanes chinoises, Pélérinages de Ma Fou-tch'ou." (No date).

This booklet seeks to determine the origins of Islam in China through an examination of the mythology and legends of the Chinese Muslims. The author investigates the early annals of the T'ang dynasty and the official chronicles



of the Heavenly Empire and other sources to see when the first references to Islam were made.

1020 d'Ollone. *Recherches sur les Musulmans chinois.* Paris: Ernest Leroux, 1911.

This is a detailed study of the Muslims in China in the early twentieth century. Each part deals with the Muslims of a different section of China, Yunnan, Sechuan, Kansu, Turkistan, and Peking and Canton. Each section contains a demographic and historical description of the Muslim community and continues with translations of documents. The final chapter is an analysis and index of the literature written by Chinese Muslims, and the last chapter discusses the origins of the term "Hui-Hui."

1021 Dreyer, June Teufel. "The Islamic Community in China." *The Search* 2, 1 (January 1981): 360-389.

Dreyer begins with ethno-demographic data and a short historical background on the Islamic community in China. She also describes the relationship between the Muslims and the Hans and the tension which results from different customs, beliefs and world views. Her main focus is on the position of the community under Communist rule. She gives a very detailed account of government policy towards the Muslims, beginning with the establishment of autonomous regions for minorities including Muslims in 1955, and concludes with the current position of Islam in China.

1022 Dreyer, June. *China's Forty Millions.* London: Harvard University Press, 1976.

This is a detailed examination of the position of the Chinese Muslims under Communist rule. In the first section the author summarizes the situation during the Imperial and Republican periods and describes the Marxist and Leninist and Soviet policies regarding minority nationalities. The aim of the book is to examine the steps taken by the state to integrate these minorities, to find out what exactly constitutes a nationality and how they are classified, and how China's policy has diverged from the Soviet model.

1023 Dyer, Svetlana Rimsky-Korsakof. "T'ang T'ai-tsung's Dream: A Soviet Dungan Version of a Legend on the Origin of the Chinese Muslims."

The Soviet Dungans are an ethnic minority living in Central Asia and are descendants from Chinese refugees who fled in the late nineteenth century. This is an analysis of one version of a legend which tells of the coming of Islam to China, called "T'ang T'ai-tsung's Dream." The version discussed here is that of the Soviet Dungans; it is useful because it can be compared to other versions to help us arrive at the true story.

1024 "Early Foreign Intercourse with China." *The Chinese Repository* 3, 3 (July 1834): 107-115.

This article deals with early contacts of China with the Western world, according to early historians such as Ptolemy, and travelers such as Ibn Battuta, Marco Polo, Mendez Pinto and others. The author describes the earliest mention of China by Western writers, the attempts made by China to be acquainted with other nations. He describes relations between China and the Roman Empire and the Arab world, and then describes the various travelers and their accounts of China.

1025 Ekvall, Robert, B. *Cultural Relations in the Kansu-Tibetan Border*. University of Chicago Publications in Anthropology, Occasional Papers, 1. Chicago: University of Chicago Press, 1938.

Chapter 2 of this publication is entitled "The Chinese and the Chinese Speaking Moslems." It deals with the relationship between the Muslims and the Han Chinese in districts like Hochow which have a high concentration of Muslims where they maintain close contacts with the Han population.

1026 Figourousic, C. "The Mohammedans in China." *The Chinese Recorder* 49, 7 (July 1918): 436-442.

In this article the author translates an article written in 1866 by Archimandrite Palladius of the Russian Mission. The author of the original text deals with the origins of Islam in China and throws some light on the history of Muslims in China until the nineteenth century. He deals with literature about Islam written in Chinese, and with sects among the Chinese Mohammedans and describes their mosques. He also describes the Ahungs (Mohammedan priests) and their role in the Muslim community in China. He concludes with marriage and funeral rituals.



1027 Ford, Joseph. *The Hui Nationality and Islam*. Hong Kong: University Services Center, (no date).

In this essay the author attempts to show that the Hui is not synonymous with Islam, i.e., that not all Hui are Muslims. He discusses the origins of Islam, class relationships within the Hui nationality and between the Hui and the Han. He then discusses important personalities in Hui history and concludes with an examination of the task of writing the history of the Hui.

1028 Furnan, Harrison. "China's Moslemia." *Canadian Geographical Journal* 37 (September 1948): 134-143.

This is a survey of the history, ethnic origins, life, customs, language, religion and social structure of the Muslim communities of China. The author describes Hochow, which was considered to be the Chinese "Mecca," a place where pilgrims from the far corners of Asia worshipped at its famous mosques. He also deals with Muslim religious hatred for the Chinese that exploded into periodic rebellions. He also gives an account of his meeting with Ma Pu-fan, the Governor of Chinghai.

1029 Gambles, S. *Peking: A Social Survey*. New York: Duram Press, 1921.

In the chapter entitled "Religious Work" there are descriptions of the status of various religions in Peking and the missionary work being done there. There is a small section describing Islam in Peking and the missionary work being done among the Muslims there.

1030 Gladney, Dru. "Identifying the Hui in China: Self-definition, Ethnoreligious Identity and the State," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 448-498. Cambridge, Mass.: Harvard University, 1989.

In this essay the author describes various Hui communities in Ninghsia, Peking, the southeast coast and China's minorities areas. Each of these communities not only differs radically from the others in language, locality, economy and culture but also holds different visions of its past and future. The wide diversity of ethnic identity found among Hui Muslims in China led the author to focus his research on four disparate communities and to conduct fieldwork in both urban and rural, northern and southern, Islamic and traditional Chinese communities. In an attempt to examine the broad spectrum of ethnic identity across China, the author deals with ethnogenesis of the Muslim minority of China, the local expression of Hui identity, the rise of Pan-Hui ethnic identity and state definition, minority identity and Han nationalism.

1031 Gosh, Stanley. "Islam's Yellow Brethren: The Hui or Chinese Moslems," in S. Gosh, ed., *Embers in Cathay*, 59-71. New York: Doubleday, 1961.

This is a short history of the Hui, beginning with a discussion of Islam's first arrival in China, and then describing the revolts of the Muslims against the Imperial regime in China in general and in Yunnan in particular. This chapter concludes with a population estimate.

1032 Hartman, Martin. *Encyclopedia of Islam* 1, 839-854. Leiden: Brill, 1913.

This encyclopedia includes a section on the Muslim community in China which is divided into two sections, one dealing with historical and geographical aspects, the other with sociological aspects. The first gives an account of the development of Islam in China from its very beginning until the Yuan dynasty, using the writings of Arab geographers as a source. The second section deals with five aspects of Muslim society: relations of the sexes, language and ethnic relations, trades and occupations, religious life and political life. This now dated entry is to be replaced by a new article in the new *Encyclopedia of Islam.*

1033 Hogg, Rev. C.F. "Mohammedanism." *The Chinese Recorder* 22 (1891): 263-264, 354-358, 401-405.



This is a review of two books written by Muslim Chinese. The first, entitled *Hui Hui Shuo*, is an account of the origin of the term "hui-hui." This book is apologetic, not historical, and contains a defence of the term. But it is useful in giving some notion of how an educated Mohammedan accounts for or explains the words. The second book, *Guide to the Rites of the True Religion*, was originally published in Canton in 1668, but the copy that the author of this article used was dated 1842. This book was written in Mandarin and dealt with rituals, beliefs and practices of Chinese Mohammedans. The concluding chapters are interesting and cover subjects such as sacrifice, parentage, marriage and death.

1034 Hsu, Immanuel C.Y. *The Ili Crisis: A Study of Sino-Russian Diplomacy, 1871-1881*. Oxford: Clarendon Press, 1965.

This book discusses the significance of the conflict between China and Russia over the prefecture of Ili which contained mineral deposits and the most fertile land in the region. The first chapter explains the reasons for the conflict, such as the type of Ch'ing administration and rule in the area, the Muslim rebellions – especially that of Yakub Beg, Russian occupation of Ili and the final suppression of the rebellion.

1035 "Islam behind the Bamboo Curtain." *Arabia: The Islamic World Review* (1981): 34-41.

This article gives a general survey of the history of Chinese Muslims from the seventh century until today. Special attention is given to the plight of the Muslims during the Cultural Revolution and rebuilding of the Muslim community in recent years. A demographic sketch is included.

1036 Israeli, Raphael. *Muslims in China: A Study in Cultural Confrontation*. London: Curzon Press, 1979.

This book deals with the relationship between the Han Chinese and the Muslim minority on the cultural level. The author contrasts this relationship with that between Christians and Muslims. While the latter stems from doctrinal differences, the former stems from the fact that the Muslims were socially different. This is combined with the

fact that Muslims, ideally, should be part of a Muslim state, and thus Chinese Muslims juggle between their desire to be part of international Islam and their desire to lead a way of life different from their Han Chinese neighbors. The book analyzes cultural confrontation in two phases: pre-nineteenth-century China in terms of majority-minority groups; and the Muslims during the nineteenth and twentieth centuries, and the causes and events leading up to the secessionist revolts.

1037 Israeli, Raphael. "China's Muslims," in S. Sutherland, L. Houlden, P. Clarke and F. Hardy, eds, *The World's Religions, Islam*, 102-118. London: Routledge, 1988.

Israeli examines the relationship between the Muslims and the Han Chinese in the light of the fact that Muslims as a minority are required either to rebel against the government or to secede. He discusses the influence of three factors on this situation: the long tradition of assimilation, which has always existed in Chinese culture; Chinese Communism, which until recently has been anti-religious; and, finally, the current revival of Islam throughout the world (see also 1038).

1038 Israeli, Raphael. "Islam in the Chinese Environment." *Contributions to Asian Studies* 17 (1982): 79-94.

Israeli examines contact between the Han Chinese and the Chinese Muslims, which he believes ranges from acculturation to confrontation. The process of cultural change can be analyzed in three phases. First, there is a phase of peaceful coexistence between the two cultures. The second phase is a period of intensification of outside pressure on the part of the host culture which is counteracted by an intensification of internal pressure within the guest culture. This leads to the third phase, aggression or rebellion.

1039 Israeli, Raphael. "The Muslim Minority in Traditional China." *Asian and African Studies* 10, 2 (1975): 101-126.

The author claims that the study of the Muslim minority in traditional China and its relations with the Han majority must be undertaken as a study of two separate but self-confident groups. Although these two religions are so



different in all spheres of life, they did coexist, and the Muslim minority did adapt. This article shows how this coexistence is possible, and to what extent Chinese Islam could fit into Chinese frames of reference and be deemed congruent or incongruent with the Chinese system. Islam in China is compared with three forms of traditional social organization in China: institutional religions, heterodox groups and national minority groups.

1040 Israeli, Raphael, ed. *The Crescent in the East*. Riverdale: The Riverdale Company, 1981.

This is a collection of articles written by different authors, each one dealing with Islam in a different Asian country. They are as follows: Iran, Afghanistan, South Asia, Pakistan, Nepal, Burma, Malaysia, Thailand, Indonesia, the Philippines, and the editor wrote the section on China.

1041 Israeli, Raphael. "Islam in China," in *Cambridge Encyclopedia of China*, 330-332. Cambridge: Cambridge University Press, 1982.

This is a brief and general survey of the history of Chinese Islam.

1042 Israeli, Raphael. "Islam in China," in *Abingdon Dictionary of Living Religions*, 358-359. Nashville: Abingdon, 1981.

This is a very brief and general survey of the history of Chinese Islam.

1043 Israeli, Raphael. "Les Musulmans chinois." *Mythes et Croyances du Monde entier*. Paris: Editions Lidis 2 (1985): 442-449.

This is a very general survey of the history and civilization of China's Islam. Some beautiful color photographs enhance the written description.

1044 Israeli, Raphael. "Ahung and Literatus: A Muslim Elite in Confucian China." *Die Welt des Islams* 61 (1979): 1-4.

The literati constitute the elite in the Chinese Confucian system. In the Muslim community of China, the Ahung (Imam) was by definition the elite class, hence the

contradiction between his position and that of the ruling elite.

1045 Israeli, Raphael and Johns, A., eds. *Islam in Asia, Vol. 2: Southeast and East Asia*. Jerusalem: Magnes Press, 1984.

This work includes three chapters on Islam in China by Israeli (see also 5016), Lipman (see also 1053) and Shichor (see also 4021).

1046 Keim, Jean. "Les Musulmans chinois." *France Asie* 10, 95-96 (April-May 1954): 603-606.

This is a report on the Muslims of China, especially those in the proximity of Indochina who were of special interest to the French colonial power.

1047 Khan, Rafiq M. *Islam in China*. Delhi: Navchetan Press, 1963.

This book discusses the position of Islam under each dynasty and then focuses on the Communist era, describing how the Communists seized power, the riots against them and their attitude towards Islam. There are sections dealing with Islam in China today and in East Turkestan.

1048 Kin, John. "Chinese Muslims View Pakistan." *Asia* 43 (1943): 154-156.

Kin examines the role of the Chinese Islamic National Salvation Federation in relation to Muslim secession in India, and its opposition to the ideas of the Muslim League in India, spelling out the belief that Chinese Muslims are a part of China.

1049 Lane-Poder, Stanley. "Chapter 9, Islam in China," in S. Lane-Poder, ed., *Studies in a Mosque*, 289-309. London: Khayats, 1893.

This chapter provides a short history of the Muslims in China and discusses their relationship with the state. The author believes that in general the Muslims have been weak and submissive and the emperors have been tolerant. The only exception was the southwest provinces, where Muslims have rebelled against the prejudices of lower



officials. This is especially true of Yunnan. He believes that the rebellions which did occur were the result of the cruelty of lower officials and not of the supreme government. He describes these rebellions in detail.

1050 Leslie, Donald Daniel. *Islam in Traditional China: A Short History to 1800*. Canberra: College of Advanced Education, 1986.

The first part of this history deals with China's relations with West Asia and the Arabs until and including the T'ang period. The second part deals with the origins of Islam in China and the earliest Muslim settlements and mosques, then continues on to the Sung period. The third part concerns China under the Mongols; and the final section deals with Ming and Ching, including a chapter on Islamic writings in Chinese. Bibliographies of important sources are included.

1051 "Lingual Aspects of Chinese Muslims." *Islamic World* 2 (1939).

This is a sketch of the language of Chinese Muslims. It sketches the Turkic tradition among the Manchurian-Chinese Muslims. It also includes Arabic vocabularies, religious terms and traces of Persian in these languages.

1052 Lipman, Jonathan N. "Hui-Hui: An Ethno History of the Chinese-speaking Muslims." *Journal of South Asian and Middle Eastern Studies* 11, 1 and 2 (1987): 112-130.

Lipman attempts to explain how the Hui Muslims, who speak Chinese, resemble Han Chinese and have often taken on Han customs and values, have always wanted to remain a distinct ethnic group and have succeeded. Although he comes to no definite conclusion, he brings to light many interesting facts about the Hui through his account of their origins and history during each dynasty and the modern period.

1053 Lipman, Jonathan. "Patchwork Society, Network Society: A Study of Sino-Muslim Communities," in R. Israeli and A. Johns, eds. *Islam in Asia, Vol. 2: Southeast and East Asia*, 246-274. Jerusalem: Magnes Press, 1984.

This essay, which centers on the northwest, nevertheless draws wide-ranging conclusions regarding socio-economic relations between China's Han majority and the Muslim community. Patchwork and network are the two alternating patterns of Muslim existence and organization in China.

1054 Ma Shou-qian. "The Hui People's New Awakening from the End of the 19th Century to the Beginning of the 20th Century," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 111-137. Cambridge, Mass.: Harvard University, 1989.

This essay deals with the awakening of the Hui people at the end of the nineteenth century and the beginning of the twentieth century, following their suffering and rebellions in Yunnan and in the northwest during the mid-nineteenth century. The author discusses the Hui intellectual movement in Japan, the Hui's participation in the 1911 Revolution, the Hui nationalist movement in China and their literary movements. He also deals with Islam and the nature of the Hui, and Hui educational, political and economic reforms.

1055 Ma Zhao chun, Ibrahim. "Islam in China: The Internal Dimension." *Journal Institute of Muslim Minority Affairs* 7, 2 (1986): 373-383.

This article outlines the contribution that Chinese Muslims have made to Chinese culture, to the regime and to the military throughout their history. Special attention is given to the way in which Chinese Muslims have adapted to the Communist regime. This can be summarized as follows: encouraging Muslims to help rebuild the country; Muslim leaders serving in the government; widening the scope of learning in the mosques to include science and culture; uniting Muslim and non-Muslim; and holding meetings to discuss the problem of Muslims in China.

1056 Mason, Isaac. "The Mohammedans of China." *Journal of the Royal Asiatic Society* 60 (1929): 43-78.

The author combines here his published information about the origins of the Muslims in China and when Islam was introduced to China. He includes his own translations of pertinent documents (see 1057, 1058).



1057 Mason, Isaac. "How Islam Entered China." *Moslem World* 19, 3 (July 1929): 249-263.

A large array of traditions, legends, hearsay and documents exist as to the origins of Islam in China. This is a summary of all those sources.

1058 Mason, Isaac. "Chinese Moslem Chronology." *Journal of the Royal Asiatic Society* 62 (1931): 117-119.

In this lecture Mason attempts to find the reason for the mistakes Muslim writers have made in their chronologies of important dates in the history of Islam in general and in the history of Islam in China in particular, when transmuting them into Chinese periods (see also 1059).

1059 Mason, Isaac. "Chinese Moslem Chronology." *Moslem World* 22, 1 (January 1932): 69-71.

This is just a statement claiming that because many Muslim writers did not pay attention to the differences between the Chinese and Muslim calendars, there have been many chronological errors. The author then explains exactly how the error was made (see also 1058).

1060 "Moslems and Islam on the Chinese Mainland." *China Affairs Weekly* [Government of Taiwan] (1970).

This essay begins with an ethnic description of the Hui. The body of the work describes the policy of the Communist government regarding the Muslims, i.e., the creation of the autonomous regions and their role in agrarian reforms. The main idea is that until 1971 the Communist regime had persecuted the Muslims and thus its ultimate goal is "to lighten their control over the Muslims in China and destroy their religious faith."

1061 "Moslems in New China." *People's China* 6 (16 March 1955): 38-39.

This is a short summary of the contribution Chinese Muslims have made to Chinese astronomy, science, culture and art. The author explains how under previous regimes they were persecuted and that under the new Communist

regime they have begun to prosper in all spheres, economic, cultural and political.

1062 Miller, Herbert. "Mohammedans and Chinese Common Opinion." *Toung Pao* 29 (1932): 118-121.

The author discusses the validity of the belief that Muslim girls, before their marriage, are deflowered by a Muslim priest. The author concludes that this belief has no basis, and that the rumor spreads when two different races, creeds or social castes come into contact with each other, as in the case of Mohammedanism and the rest of the population in China.

1063 "Muslims in China." *Aramco World Magazine* [Special issue] 36, 4 (July-August 1985): 2-48.

This special issue devoted to Islam in China is an account by an Aramco team which set off on a 5250 km trip in China in July 1984. It contains five articles: an introduction by John Lawton; an article about the history of the Muslims written by Paul Lunde; an article about the countryside by John Lawton; an article about the mosques by Jill S. Cowen; and an article about the customs of the different Muslim communities like the Kazakhs, Uighurs and the Hui. This issue also contains beautiful color photographs.

1064 Noyes, Rev. H.V. "Mohammedanism in China." *The Chinese Recorder* 20 (1889): 10-18, 69-73.

This article gives a historical account based on sources provided by missionaries and the book by Thiersant. It also includes some ethnographic information concerning Muslims in different provinces.

1065 Pai, Shou-i. "Historical Heritage of Chinese Moslems." *China Reconstructs* (July 1964).

This eminent historian of Chinese Islam, himself a Muslim, analyzes Islamic history in China in Marxist terms. This is an excerpt from his great works and collections in Chinese on this matter (see also 2022).

1066 Pettus, W.B. "Chinese Mohammedanism." *The Chinese Recorder* 44, 2 (February 1913): 88-94.



This article deals with the origins of Islam in China and mentions two routes by which Moslems entered China: one followed by traders via the southeastern coast, the other by mercenaries via the western borders of China. Pettus deals with the policy of the central government towards the Moslems and explains why they are very separate from the Chinese among whom they lived. He then tackles their educational situation, their services and their literature. He advocates closer knowledge of them for the purpose of missionary work.

1067 Pickens, Claude L. "Early Moslem Leaders in China." *Moslem World* 26, 3 (July 1936): 232-239.

Islam in China can be divided into two periods. The first, up to the Manchu dynasty (1644-1911), was a period during which Islam lived in comparative peace within the Empire. After this time the persecution of Moslems was recorded and there were many revolts. The history of the first period can be studied through the lives of outstanding individuals. This article does just that. It is a description of the lives of famous individuals who lived during the dynasties preceding Ch'ing.

1068 Pickens, Claude L. "The Christian Church and Chinese Islam." *Moslem World* 29, 1 (January 1939): 63-72.

This is an account of the history of Christianity and its relationship with Islam from its beginnings in China until the advent of modern missions. The author summarizes the accomplishments of these missions until the time of the article's publication.

1069 Pickens, Elizabeth. "Moslems in China." *Moslem World* 34, 4 (October 1944): 255-260.

This is a brief summary of the Muslim community in China. The author describes the spread of Muslims and mosques in the different provinces of China. She gives a short description of the mosques, deals with educational problems during the Nationalist reign, their intermarriage with the Han Chinese and the efforts made by the Japanese to win the Muslims in China to their sphere of influence. The main part of the article deals with missionary work among them and special literature written for them.

1070 Pillsbury, Barbara. "Islam: Even unto China." Paper presented at the World of Islam: From Morocco to Indonesia Conference sponsored by the Washington Center of the Asia Society, the Middle East Institute, the National Committee to Honour the 14th Centennial of Islam, and the Johns Hopkins University School of Advanced International Studies, June 1980.

This paper presents the features of the history of Islam in China which are vital to an understanding of Islam in China today. The author then describes the different ethnic groups that make up the Muslim community in China and compares them to Muslims outside China and to the Han Chinese.

1071 Pillsbury, Barbara. "Islam: Even unto China," in Philip H. Stoddard, David C. Cuthell and Margaret W. Sullivan, eds. *Change and the Muslim World*, 107-114. New York: Syracuse University Press, 1981.

The author begins with the origins of Muslims in China. She describes their "period of penetration" during the Tang dynasty (618-905), their "period of expansion" during the Sung, Yuan and Ming dynasties (960-1644) and their "period of weakness" or "period of calamity" which corresponds to the Ching dynasty (1644-1911). She then goes on to discuss the numbers of Muslims in China, their avoidance of pork and their education. She deals with the persecution of Muslims during the early years of the Communist regime, and the attempts made to wrest control from the Ahungs, the traditional religious leaders. She concludes with clues concerning Islam's future in China and Chinese policies designed to bring about cultural assimilation.

1072 Pillsbury, Barbara. "The Muslim Population of China: Clarifying the Questions of Size and Ethnicity." *Journal Institute of Muslim Minority Affairs* 3, 2 (1981): 35-58.

Here the author looks to answer two questions: are the Muslims a separate race, and what is the size of their population? She begins with a critical analysis of all previous statistical data concerning the size of their population. She then answers the question of race through a detailed description of the origins and ethnic composition of each group of Chinese Muslims (see also 1073).



1073 Pillsbury, Barbara. "Muslim Population in China According to the 1982 Census." *Journal Institute of Muslim Minority Affairs* 5, 1 (1983/84): 231-233.

This is an analysis of 1982 census information on the population size of the Muslims in China.

1074 Pillsbury, Barbara. "Muslim History in China: A 1300 Year Chronology." *Journal Institute of Muslim Minority Affairs* 3, 2 (1981): 10-29.

This historical account is interesting in that it illustrates the role of the Chinese Muslims within China and the Arab world. The chronology includes not only important names and dates for the history of Islam in China but also important international events in order to shed light on their role within a world context.

1075 Pye, Lucian. "China: Ethnic Minorities and National Security." *Current Scene* 14, 12 (December 1976): 1-17.

Pye examines the influence of security considerations on the People's Republic of China's nationality policy, as many of the minorities live in border regions. He begins with the traditional Chinese minority problem and then discusses ideology and security calculations concerning the minorities, the realities of guarding the borders, the central institute of nationalities and, finally, prospects concerning policy trends toward the national minorities.

1076 Riftin, Boris. "Muslim Elements in the Folklore of the Chinese Huizu and the Soviet Dungans," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 508-520. Cambridge, Mass.: Harvard University, 1989.

The author tries to deal with the question of whether the Hui in China are a separate people or only a separate ethno-confessional group of the Chinese. He also examines whether the Dungans who live in the USSR are part of the Chinese Hui or a separate people. The author compares the folklore of the Hui and the Dungans and says that peculiarly Muslim features are characteristic of the folklore of the Hui living in China and only to a very small degree of the folklore of the Soviet Dungans.

1077 Sanguinetti, B.R. and Defremery C. *Les Voyages d'Ibn Battuta*. Paris: Anthropos, 1922.

This book recounts the adventures of Ibn Battuta, the great North African Arab traveler of the fourteenth century into Asia and China. The book includes many valuable details on Chinese Muslims, their social life and Muslim customs.

1078 Saunders, W.A. "Chinese Muslims." *Friends of Muslims* 8 (1934).

This is a brief history based on previous reports.

1079 Sell, E. *Essays on Islam*, 198-217. London, 1901.

The information in this essay is based on the writings of M. Dabry de Thiersant, the French Consul General in China. He first gives an account of the origins of Islam in China, then a history of government policy regarding Islam, and a summary of their customs and beliefs.

1080 Shafi, Iqbal. "Brief History of Muslims in China." *Seminar on the Changing Rural Habitat*. Beijing, 1981.

This article begins with an account of the advent of Islam to south and west China according to Chinese and Arabic sources. Then the author describes the position of the Muslims under Sung, Yuan and Ming dynasties and the story of Yakub Beg. The author concludes with a discussion of the recent history of China's Muslims.

1081 Smith, Howard D. "Islam, Christianity and Other Western Faiths in China." *Religions in China*. London, 1968.

This summary traces the origins of Christianity, Islam, Manichaeism, Nestorians, Zoroastrians, etc. in China.

1082 Sushanlo, M. "Islam and the Hui," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 499-507. Cambridge, Mass.: Harvard University Press, 1989.

This is a short and general description of the origins and history of Muslim communities in China. The author deals with contacts between Central Asia and China and the



pilgrimage from China to Mecca as a way for the consolidation of these contacts. He deals with the question of Islam's role in the life of the Hui, and with the Muslim clergy that had a very strong economic basis and privileged position in Hui society.

1083 Thiersant, Dabry de. *Le Mahométisme en Chine*. 2 vols. Paris: Ernest Leroux, 1878.

This is a detailed account of the history and customs of the Muslims in China. De Thiersant describes their physical and moral character, their origins in China, and then describes Islam in different areas of China, such as Kansu, Yunnan, Kuang Tung, Shensi and the central provinces. In the second volume Thiersant gives a detailed description of their doctrines, beliefs and cosmology.

1084 Ting, Dawood C.W. "Islamic Culture in China," in K. Morgan, ed. *Islam, the Straight Path*, 344-374. New York: Ronald, 1958.

In this chapter the author surveys the history of Islam in China, based on the common sources known in the field. It provides a good summary without being pathbreaking.

1085 "Les Travaux de la Mission d'Ollone." *Revue du Monde Musulman* 5 (1908): 459-466.

This is an account of the observations and experiences of the d'Ollone Mission (see separate entries). The text is vastly enriched by pictures of mosques in various parts of China as well as Arabic inscriptions discovered and copied by the mission.

1086 Twing, E.W. "The Present State of Mohammedanism in China." *Chinese Reminder* 47 (1916).

The author begins with a brief history of the Muslims in China and then describes recent developments in Muslim scholarship and the prospects for future conversions of Muslims to Christianity.

1087 T.Y. Ma, Haji Ibrahim. "Muslims in China." *The Light of Islam* 39-49 (February 1972-July 1973).

This is a series of articles concerning the history of Islam in traditional China. The author deals with the origins of Islam in China and the state of Islam in China during the reign of the various dynasties. The author describes P'u Shou-keng (Abu Baker?), an Arab descendant whose family resided for many generations in China and who was engaged in foreign trade and shipping in the port of Ch'uanchow. The author also deals with the Jews in China, and with the family names of Chinese Muslims. He describes Haji Admiral Muhammad Cheng Ho, the great Chinese Muslim navigator.

1088 Vacca, Virginia. "The Views of Chinese Moslem." *Moslem World* 26 (1936): 68-78.

This is a translation by Philip Blackwood of an article written by Virginia Vacca. It deals with a Chinese member of the Association for Mutual Knowledge of Muslims who wrote a small volume in July 1934, *A Comprehensive View of the History of Islam in China and the Conditions of the Chinese Muslims*. This was part of a series about Muslims all over the world. The article is a short summary of the work.

1089 Vasilev, Vasili Pavlovich. *Islam in China*. Trans by R. Lowenthal. St Petersburg, 1900.

This is an account contemporaneous with the Muslim rebellions in northwestern and southwestern China in the second half of the nineteenth century. Vasilev, one of the first Western scholars to take an interest in Chinese Muslims, did it from the alarmed perspective of a Christian who was nearly panicked by the seeming success of the Muslim rebels in taking over large sections of China, thereby posing a threat to Christian gains there. Expectedly, such a book is polemical by nature, although it includes some very valuable first-hand material about the rebellions and their environment.

1090 "Visiting Mosques in Peking." *Islamic World* 1 (1938): 570-578.

This is a short description of the Islamic lifestyle in China, and the relationship between the Muslims and the Han Chinese. It includes a map of Peking and a list of mosques.



1091 Vissière, A. "Association culturelle mahométane de Changhai." *Revue du Monde Musulman* 19 (1912): 228-240.

This article discusses the origin and meaning of the various titles and positions held by Muslim leaders of the Islamic community. It also includes translations from Chinese sources on the history of Chinese Muslims.

1092 Vissière, A. *Études sino-mahométanes*. 2 vols. Paris: Ernest Leroux, 1911.

This is a collection of Vissière's numerous studies and published articles on Chinese Muslim literature, Sino-Muslim inscriptions and notes on the history and civilization of Chinese Islam.

1093 Warren, Rev. G. "D'Ollone's Investigations on Chinese Muslims." *New China Review* 2, 3 (June 1920): 267-289; 2, 4 (August 1920): 399-414.

This is a critical summary of d'Ollone's travels into Yunnan and other parts of China in search of Muslim communities, sites and documents. It includes Yunnan, Szechuan, Kansu, an analysis of the Old and New Sects and other demographic and sociological data.

1094 Weekes, Richard U. *Muslim Peoples*. London: Greenwood Press, 1978.

This encyclopedia describes the ethno-history and ethnography of Muslims all over the world. There is a short section about the Hui, dealing with the etymology of the term "Hui," their history in China and their socio-economic position, social structures and customs.

1095 Winters, Clyde Ahmad. "Islam and Birth Control in Muslim Minority Areas of China." *Asian Thought and Society* 10, 30 (November 1985): 179-185.

Within the context of the People's Republic policy of one-child-per-family, the author examines the significance of exemptions from this law applied to Muslim areas of China.

1096 Yang I-Fan. *Islam in China*. Hong Kong: The Union Press, 1957.

Yang begins with an account of the origins of Islam in China. He then examines the religious policy of the Communist regime and its attempt to "re-educate" and "reform" the Moslems. The author describes Moslem opposition to government policies and concludes that the Chinese government's aim is to replace Mohammed with Marx and that the situation of the Muslims and all other minorities is uncertain.

1097 Yodam, Shina Kaikyo. "A Chat on Islam in China." *Islamic World* 2 (1939).

This is a talk broadcast on 19 January 1939. It describes the nature of Muslim life in China, their relationship with the Chinese government and some demographic data. This broadcast includes a history of the origins of the Muslim population in China.

1098 Yun, Tsung. "China's National Minorities." *People's China* 11 (1 June 1954): 17-23.

This is a short description of the situation of the national minorities. It begins with statistical data on the larger national minority groups, then discusses economic advances and cultural development of these groups. This piece concludes with a short statement concerning religious freedom.

1099 Zwemer, S.M. "The Fourth Religion of China." *Moslem World* 24, 1 (January 1934): 1-12.

This is mainly an overview of Islam in China. The author begins by discussing the origins of Islam in China, the various opinions regarding their population size, religious life and art. He concludes with a discussion of the prospects for proselytizing among them.

See also 0002, 0005, 0027, 0029, 1073, 1074, 2018, 2019, 4003, 4017, 4018, 5001, 5002, 7012, 7017, 7039, 7041, 9005.



## III IMPERIAL CHINA (TO 1911)

Most of the long history of Islam in China, which goes back to the T'ang dynasty (seven to nine centuries), unfolded under the Chinese Imperial system (down to 1911). Most of the political manifestations of Chinese Islam, notably the major rebellions which tore northwestern and southwestern China in the mid-nineteenth century, occurred under Imperial aegis. Missionary activity, which was launched in earnest following the Opium War (1839-40) and the opening of the Treaty Ports to Western expansion, began under the last dynasty of the Ch'ing (1644-1911) and continued into Republican China.

### List of Publications

2001 Bretschneider, E. "Chinese Intercourse with the Countries of Central and Western Asia in the Fifteenth Century." *The China Review* 5 (1876-77): 13-40, 109-241.

These are detailed accounts of foreign countries, mainly of Central and Western Asia, as depicted in the Ming-shih and the Ta-Ming-Yi-t'ung-Chi. These contain the history of the Mongols and the Oirats, the Hui-Hui (Mohammedans), Uigurs and other tribes which inhabited Hami, and the countries like Huo-Chou, Turphan, Tibet, Kashgar, Khotan, Tashkand, Samarkand, Bukhara, Herat, Isfahan, Egypt, Medina and other countries and places in central and western Asia.

2002 Chang, Hajji Yusuf. "Chinese Muslim Mobility in Sung-Liao-Chin Period." *Journal Institute of Muslim Minority Affairs* 5, 1 (1984): 153-166.

Chang gives background historical information about the period and focuses on the relations between Muslims within and outside China under the Sung, Liao and Chin governments. He describes the nature and structure of trade relations between the Abbasid Caliphate and the Sung rulers and the political importance and life story of Muslims such as P'u Shou-keng and So Fei-er. He concludes with a discussion of the Muslim population at the end of Sung.

2003 Chu Wen-djang. Ch'ing Policy towards the Muslims in the Northwest. PhD dissertation, University of Washington, 1965.

This work sets the stage for the description of the Muslim rebellions in Kansu in the mid-nineteenth century and explains how Ch'ing policy towards the Muslims, which was often ambivalent and contradictory, had produced the resentment and ferment of the rebellions.

2004 Drake, F.S. "Mohammedanism in the T'ang Dynasty." *Monumenta Serica* 8 (1943): 2-40.

This is a comprehensive history of Islam during the T'ang dynasty which focuses on the coming of Islam. The sources used are references in the official Chinese histories, Arabic records of Muslim travelers and geographers, and traditions of Muslims in the twentieth century. The author shows that they entered by land and sea simultaneously, formed communities of their own and did not attempt to propagate their faith to their Chinese neighbors.

2005 Dubler, Cesar. *El Extremo Oriente Visto por los Musulmanes anteriores a la Invasion de los Mongoles en el Siglo XIII*. Barcelona, 1954.

A long series of Muslim travelers to China prior to the Yuan dynasty reported on what they saw, including Muslims in China. Some of the reports were copied from earlier writers or travelers.

2006 Dulaurier, Ed. "Relations des Voyages." *Journal Asiatique* 4e Série, 8 (1846): 131-227.

This is the translation of an Arabic text recounting the voyages of Arabs and Persians in India and China in the ninth century AD.

2007 Ford, J.F. "Some Chinese Muslims of the Seventeenth and Eighteenth Centuries." Lecture given to the Royal Central Asiatic Society on 6 March 1974.

This is a profile of five prominent Chinese Muslims who lived during the late Ming and Ch'ing period. These are



Wang Tai-yu, Ma Chu, Liu Chih, Sai yii and Ma Ming-hsin.

2008 Hsiang-Sin, Lo. *A New Study of P'u Shou-Keng and His Times*.

This work deals with the family of P'u Shou-keng, who was an Arab who served as commissioner of customs. His family became very influential, although little direct or extensive information can be found in either Chinese or Arabic sources. In spite of this, scholars have managed to piece together information and write his biography and ancestral history. However, the author believes that these works have many mistakes and his work seeks to correct them.

2009 Hummel, Arthur. *Eminent Chinese of the Ch'ing Period*. Washington: US Government Printing Office, 1943.

Names and biographies of prominent Muslims in China's bureaucratic and cultural life are summed up (see under Mohammedans).

2010 Ishida, Mikinosuke. "The Hu-Chi, Mainly Iranian Girls Found in China during the T'ang Period." *Memoirs of the Oriental Library* 20 (1961).

The author examines the references to "Hu-chi" or foreign girls in Chinese literature and tries to determine their origins.

2011 Israeli, Raphael. "The Hui under the Manchu." *Studia Islamica* 49 (1978): 159-179.

This is identical with Chapter 11 of book no. 1032. It surveys in detail the great changes that Islam in China underwent under the Manchu Empire (1644-1911) and the great Islamic revival which ensued.

2012 Jacque, Armijo-Hussein. "The Sinicization and Confucianization of a Muslim from Bukhara Serving under the Mongols in China," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 33-61. Cambridge, Mass.: Harvard University, 1989.

This is the life story of Sayyid 'Ajall Shams al-Din from boyhood. His father, the leader of Bukhara, sent him as a hostage to Genghis Khan in order to avoid a massacre of the population of Bukhara by the Mongols. This boy was to become one of the most important military and administrative leaders in the Yuan dynasty. In this essay the author also discusses topics such as the use of foreigners during Mongol rule, the story of Islam in China, the story of Yunnan province, etc., as inferred from Sayyid 'Ajall's account.

2013 Kuwabara, Jitsuro. "P'u Shou-keng." *Memoirs of the Research Department of The Toyo Bunko* 7 (1935).

The author, using the works of previous scholars, tries to determine the origins of this influential Arab merchant.

2014 Lattimore, Owen. "The Chinese as a Dominant Race." *Asia* 28 (1928): 450-457, 490-496.

This article compares ruling methods in Mongolia and the northwest province of Singkiang. The author focuses on the relationship between the Chinese and subject races. The author concludes that the Chinese failed to assert themselves in Mongolia because policy was inarticulate, they simply used force, while in Singkiang they asserted themselves through the use of trade and finance.

2015 Ming, Moo. *Chinese Moslems in Three Centuries*. Hong Kong, 1953.

This pamphlet tells the story of the Ch'ing dynasty's persecution of the Muslims and the valiant opposition of the Muslims to the tyranny.

2016 Pelliot, Paul. "Des Artisans chinois à la Capitale abbasside en 751-762." *T'oung Pao* 26 (1928/9): 110-112.

This article describes the earliest cultural contacts between China and the Arab world in the eighth century.

2017 Pickens, Claude. "China and Arabia Prior to the T'ang Dynasty (AD 618)." *Moslem World* 32 (1942): 195-211.



Based mainly on Western sources and on Western translations of Chinese and Arabic sources, the author recounts the relations between China and Western Asia prior to the emergence of Islam, but takes his story down to the Yuan dynasty.

2018 Rossabi, Morris. *Khubilai Khan: His Life and Times*. Berkeley: University of California Press, 1988.

Khubilai Khan, the grandson of Genghis Khan who became Emperor of China under the Yuan (Mongol dynasty), developed a special relationship with the Muslims of his Empire, who collaborated with the Mongol conquerors. This book contains many valuable details about that relationship.

2019 Rossabi, Morris. "Two Ming Envoys to Inner Asia." *T'oung Pao* 62 (1976): 1-34.

Although the Imperial court tended to see itself as the Middle Kingdom and superior to all other barbaric nations, they sent many envoys to learn about foreign lands. This was particularly so, for economic reasons, under the Ming dynasty. There is little surviving evidence of these delegations. However, there are well documented records of two envoys: of Isiha to the Jurched and of Chen Ch'eng to Central Asia. These are the two envoys discussed by the author.

2020 Schefer, Ch. "Notice sur les Relations des Peuples musulmans avec les Chinois, depuis l'Extension de l'Islamisme jusqu'à la Fin du XVe Siècle." *Centenaire de l'Étude des Langues Orientales Vivantes, 1795-1895*. Paris, 1895.

This is an examination of the relations between the Muslims of Central Asia and Western China during the spread of Islam until the sixteenth century.

2021 Seiji, Imanaga, "The Islamites in Ching Dynasty of China." Paper presented to the 15e Congrès International des Sciences Historiques, aout 10-17, 1980, 288-297. Bucarest, 1980.

In this essay the author deals with the various conflicts between the Han Chinese and the Muslims during Ching rule. He deals with the increasing social restlessness in the late Ching and the important role of the Muslim rebellions in the northwest and southwest in the decline of the Ching dynasty. He describes the expansion of Muslim communities in China, the Muslim rebellions and their collusion with secret societies, and discusses the Chinese view of the Muslims and their rebellions.

2022 Shouyi, Pai. "Historical Ties between China and the Arab World." *People's China* 7 (April 1955): 24-27.

This article begins with the first contact between the Chinese and the Arabs. The author then describes the extensive trade relations that existed and the cultural exchange which enriched the cultural heritage of both worlds, specifically the Arab contribution to Chinese culture. The article concludes with the contribution of the Chinese and Arabs to world history and the prospect of their friendly relations in the modern period.

2023 T'ang, Chin Chi. *The Discrimination of Islam during the Ch'ing Dynasty and the Attitude of the Emperor towards the Muslims*. Peking: Normal University Publishing Section, 1935.

This book recounts how the Ch'ing government used propaganda against the Muslims in order to incite the people. The author then describes the life of Ma Ming Hsin and the subsequent rebellions, as well as the Muslims' life and customs and their literary achievements.

2024 Tazaka, Kodo. "An Aspect of Islamic Culture Introduced into China." *Memoirs of the Research Department of the Oriental Library* 16 (1957).

The author re-examines the old view that pre-T'ang Iranian influences were completely expelled by Arab culture during the Yuan dynasty. The author believes that recent scholarship has laid too much stress on these Arab influences.



See also 0007, 0017, 1002, 1007, 1008, 1011, 1017, 1019, 1020, 1023, 1024, 1032, 1047, 1050, 1054, 1063, 1064, 1067, 1071, 1077, 1080, 1083, 1087, 1089, 3012, 5015, 5021, 5030, 6001, 6006, 6011, 6012, 6015, 6016, 6023, 6024, 6027, 7010, 7012, 7023, 7031, 7035, 7036, 7041, 7054, 7056, 7057, 7071, 7074, 7078, 7082, 7091, 7096, 7099, 7101.

## IV REPUBLICAN CHINA (1911-1949)

Under the Republic of China the Muslims were recognized as a "national minority," which contributed both to their self-confidence as one of the five ethnic groups of the emerging modern nation and to their increased participation in national life. Some Muslims became prominent warlords and military commanders, to the extent that when Chiang Kai-shek withdrew at the head of his Nationalist army to Taiwan in 1949, a few thousand of his Muslim supporters moved with him and established the strong Muslim community of that island.

### List of Publications

3001 Bodde, Derek, "Japan and the Muslims of China." *Far Eastern Survey* 15 (1946): 311-313.

This is a description of Japanese attempts from 1906 until the establishment of the Manchukuo state to improve relations with the Chinese Muslims. The author examines specific types of propaganda used and focuses on the Japanese-Muslim pact between the "Black Dragon" society and a Turkic Muslim called Abdur Rashid Ibrahim.

3002 Bodde, Derek. "Chinese Muslims in Occupied Areas." *Far Eastern Survey* 12 (1946): 330-333.

The author explains the nature and significance of the inauguration under Japanese auspices of the All China Muslim League for relations between the Chinese Muslims and the Japanese.

3003 Bodde, Derek. "China's Muslim Minority." *Far Eastern Survey* 15 (1946): 281-284.

This is an interesting ethnic and socio-economic description of Chinese Muslims. It includes a short history of Muslim uprisings and a summary of their position under the republican regime.

3004 Gosh Stanley. "The Struggle of the Hui," in S. Gosh, ed., *Embers in Cathay*, 116-132. New York: Doubleday, 1961.

Gosh examines the "United Front" policy used by the Chinese government in its dealings with the minorities. This policy consists of two phases: first, unification through criticism and education; second, remolding the minority to the pattern designed by the state. According to the author, the Hui are still far from reaching the stage of assimilation; and the main body of the article explains why.

3005 Hazam, John G. "Islam and the Muslims in the Far East." *Far Eastern Survey* 12 (1943): 149-155.

Hazam analyzes the role that Islam will play in the new world order that will follow the Second World War. The author includes a section dealing with China and the relations between the Kuomintang and the Muslims and the possibility of the Chinese Muslims revolting in a desire to join with the Muslims of the West.

3006 "Japanese Infiltration among Muslims in China." *Office of Strategic Services, Research and Analysis Branch*, No. 890.1.

This is one of a series of reports describing Japanese subversive activities among Muslims in various areas. This report traces such activities in China from the beginnings until 1943.

3007 Lattimore, Owen. "The Kimono and the Turban." *Asia* 38 (May 1938): 273-275.

This analysis of Japan's Chinese policy focuses on the Muslims. The author believes that the old tactic of hitting China when she was weak and not unified is the aim of the Japanese. He says that they are looking to form coalitions with the dissatisfied groups of China against the government, and the Muslims are one such group.



3008 Lipman, Jonathan. "Ethnicity and Politics in Republican China: The Ma Family Warlords of Gansu." Conference paper (March 1983).

Lipman states that pressure on the Muslims to assimilate became stronger during the Republican period, when the government sought to incorporate peripheral areas in order to create a unified modern nation. He examines the role of the Muslim warlords in the frontier province of Gansu to illustrate the Muslim reaction to this pressure. On the one hand, they are insiders and do not want to be excluded; on the other hand, they want to maintain their Hui identity and connections to the outside Muslim world.

3009 "To Moslem Friends in China." *Islamic World* 3, 1 (1939).

This is propaganda broadcast in Chinese on 22 June 1939 by a Japanese Arabist for the Japanese military regime.

3010 Mateer, A.H. "The Present Condition of Mohammedanism." *The Chinese Recorder* 49, 8 (August 1918): 514-518.

This is a leading editorial of a Muslim magazine started in Peking in 1917. This magazine was part of a general widespread effort on the part of Muslims to increase the following of their religion and to improve and strengthen its organization and solidarity as a reaction to the rapid expansion of Christianity.

3011 Mecquenem, J. de. "Une Manifestation musulmane en Chine." *Revue du Monde Musulman* 27 (1914): 173-182.

This report about the resurgence of Islam under the Republic, during the presidency of Yuan Shih-Kai, shows how recognition of the Hui as one of the five components of Chinese society lent self-confidence to this minority. In this survey there is a facsimile of the front page of the journal *Nur-al-Islam*, published by Chinese Muslims, as well as a translation of a Chinese Muslim treatise on the interdiction to eat pork, composed by Chang Tzu-wen and Wang Ching-Cha.

3012 Ridley, H.F. "Moslems of China and the Republic." *Moslem World* 4 (October 1913): 386-390.

This is an account of the role of the Muslims of Kansu during the 1911 Revolution and their status at the beginning of the Republic. The author describes how, according to the Manchu viceroy, when the Revolution broke out, a prominent Muslim official in Kansu enlisted a large army of men, chiefly Muslims, under Muslim officers, and how these troops defeated the revolutionaries in several decisive battles and reached the city of Hsien-yang when news of the establishment of the Republic came. Then the author describes how the Muslims shifted their support to the new government. He also discusses the proclamation granting equal civil rights and religious liberty, and their effect on Muslims in China.

3013 "A Statement of a Follower of Japan's Military Policy." *Islamic World* 2 (1939).

This is a statement by a Chinese Muslim who supported Japan's military policy. This person claimed that the Japanese are more tolerant towards the Muslims than the Chinese and that, in order to cooperate with the Chinese in the establishment of New China, Muslims must be included in the government and a Muslim policy must be established.

3014 Strong, Anna Louise. "Motoring out from China." *Asia* 28 (September 1928): 708-713.

This is a detailed description of the author's voyage from Hankow to Russia, via Honan, Shensi, Kansu and across the Gobi desert. The author was accompanied by Michael Borodin, a former adviser to the Chinese government, and other Russians after the collapse of Russian influence in Hankow. She gives an account of all the hardships they went through and describes contacts made with local inhabitants they met on their way.

See also 0025, 1004, 1011, 1020, 1053, 1054, 1071, 1090, 1097, 2009, 6002, 6003, 6004, 6023, 7003, 7007, 7008, 7012, 7016, 7019, 7024, 7025, 7039, 7045, 7072, 7096, 7098, 7112, 7114, 8002, 9003, 9014.



## V THE PEOPLE'S REPUBLIC (SINCE 1949)

After the Communist takeover of China in 1949 the Muslim Community, like other Chinese, was cut off from the external world. On the one hand, Islam became discredited, as were other religions, and Chinese Muslim leaders became cadres of the Communist Party; but on the other hand, the oppression of religion built up a heavy residue of bitterness which erupted occasionally into rebellions and secessionist movements. Repression came to its height during the Cultural Revolution (1966-1976), at the end of which the liberal policies of Deng Xiao-ping began reversing that trend, thus allowing a renewed revival of Islam.

### List of Publications

4001 Aubin, Françoise. "Islam et Sinocentrisme: La Chine, Terre d'Islam?" Report to the Centre National de la Recherche Scientifique et du Centre d'Études et Recherches Internationales de la Fondation Nationale des Sciences Politiques.

This report examines the socio-political role of the Islamic community in the People's Republic of China and its role within the international Arab community in general.

4002 China Islamic Association, ed. *The Religious Life of Chinese Moslems*. Peking: Nationalities Publishing House, 1956.

This is a picture book of the life and customs of Chinese Muslims.

4003 Chisti, Syed Khalil. "Muslim Population in Mainland China." *Journal Institute of Muslim Minority Affairs* 2, 1 (1980): 75-85.

This is an update of the author's previous article, "Muslim Population of Mainland China: An Estimate," in which he provided a demographic history of Chinese Muslims from 1910 to 1979. In this article he gives the population figures for 1980 as well as other demographic information such as their position in the Chinese economy. He includes

comments from different researchers in the field regarding Islam in China and Hong Kong (see also 1015).

4004 Dreyer, June. "China's Minority Nationalities in the Cultural Revolution." *The China Quarterly* 35 (1968): 96-108.

This is an analysis of the minority nationality policy in the People's Republic of China during the Cultural Revolution. The author believes that the controversy that arose during this period over which type of policy should be adopted is a reflection of the broader conflict between experienced administrators and ideological zealots. This article includes a section on Xinjiang.

4005 Gosh, Stanley. "Minorities and Mao's Mailed Fist," in S. Gosh, ed., *Embers in Cathay*, 94-115. New York: Doubleday, 1961.

Gosh provides information on the policy of the Chinese Communist Party towards minorities from the time of its establishment. The second half of the article includes an ethnic description of the autonomous regions of Xinjiang and Inner Mongolia, and a section contrasting the minority nationality policies of the Soviet Union and China.

4006 Harris, Lillian Craig. "China: The Choice between Marx and Allah." *Middle East International* 379 (1990): 19-20.

Harris explains the reasons behind recent unrest in the Muslim regions of northwest China. The author believes that in the previous two years the Chinese government has slowly been reversing its policy of reform and imposing more restrictions. She explains the importance of the government's treatment of the Muslims to relations with the Arab world and the possibility that the disturbances may endanger these relations.

4007 Heaton, Bill. "A Comparison of Soviet and Chinese Communist Policy towards National Minorities." Outline prepared for discussion in 1970 at the Center for Chinese Studies.

In this paper the author compares how these two powers have approached the minority problem. Both regimes have



faced a similar choice: either to allow the peripheral areas to secede or to impose unity according to political theory which has been adapted to Marxism. Although both have chosen the second option, they have gone about it in different ways. It can even be said that in their nationalities policies, distinctions between Chinese and Soviet Communism were evident from the start. The difference can be seen as early as 1938.

4008 Israeli, Raphael. "The Muslim Minority in the People's Republic of China." *Asian Survey* 21, 8 (August 1981): 901-919.

This article summarizes the ups and downs of China's policy towards minorities in general and the Muslims in particular under the People's Republic up to the end of the 1970s. The fortunes of the Muslims in China followed the vicissitudes of Chinese domestic and foreign policy: from the tight control of the Great Leap and the Cultural Revolution to the looser attitudes of government under the liberal policies of Deng Xiao-ping.

4009 Jam Joom, Ahmad Salah. "Notes of a Visit to Mainland China." *Journal Institute of Muslim Minority Affairs* 6, 1 (1985): 208-218.

These are notes on a visit by a delegation of the Muslim World League to the Chinese Islamic Association. The delegation visited the Muslim communities of northwest China as well as those in the large urban areas such as Peking. The observations of the delegation are very informative. They were surprised at the government's control of the Islamic association and at the poverty and gloom found in the northwestern communities. The delegation was unable to obtain any exact statistics regarding the population of mainland China's Muslims.

4010 Joyaux, François. "Les Musulmans en Chine populaire." *Notes et Études Documentaires* 2915 (20 August 1962).

This is a synthesis of documents dealing with the situation of the Muslims in China during the ten years preceding publication of the article. It provides demographic and historical information and some population statistics. There are also discussions of the regional autonomy of the

Muslims and consequent political problems, their economic position and the sociology and religious makeup of the community.

4011 Joyaux, François. "Les Minorités musulmanes en Chine populaire." *L'Afrique et l'Asie* 68 (1964): 3-12.

This article explores the political aspect of the Muslim minority in China. It examines the theoretical definition of minorities under the Communist regime and how this definition has been put into practice since 1949, including the problems and opposition it has caused.

4012 Kao Hao-Jan. *The Imam's Story*. Hong Kong, 1960.

This account of the Muslim existence under Communist rule depicts, in particular, the plight of Muslims in Kansu and Sinkiang, recounts Communist minority policy and its application to Muslims, and gives some details of Muslim rebellions.

4013 Lal, Amrit. "Sinification of Ethnic Minorities." *Current Scene* 8, 4 (February 1970): 1-25.

The author describes the nature of the autonomous regions and difficulties in defining the term "nationality." He gives information and statistics resulting from the 1953 census, as well as other demographic information.

4014 Lee, Fu Hsiang. The Turkic-Moslems in Sinkiang: A Case Study of the Chinese Communists' Nationality Policy. PhD dissertation, University of Michigan, 1973.

This dissertation deals with the Chinese Communists' nationality policy as administered in Sinkiang. It gives a history of government policy towards Muslims during the traditional period; it then explains the theoretical, ideological basis of the People's Republic's nationality policy and how these ideas are put into practice, and the reaction of Muslims toward these measures. The author concludes that inter-ethnic relations in Sinkiang have improved since 1949 but are far from complete accommodation. There is a gap between the Muslims' desire for autonomy and the government's goal of centralization; the author offers a solution to this problem.



4015 Moseley, George V.H. *The Consolidation of the South China Frontier*. Los Angeles: University of California Press, 1973.

This book is primarily concerned with the situation of the minorities in the southern border regions of Yunnan and Kwangsi since the establishment of Communist rule in 1949. First the author explains the minority nationality policy of the Chinese Communist Party, and then the situation of these areas before 1949. He examines the establishment of autonomous areas.

4016 *Moslem Unrest in China*. Hong Kong: Union Press, 1958.

This is an examination of the practical implications of the Chinese Communist Party's minority nationality policy regarding the Muslims. It describes the sentiments of the Muslims toward the new policy and the resentment it has caused, and then gives a brief history of previous Muslim unrest and a description of their racial origins. There is a detailed account of Muslim resistance to the Communists and the reaction of the regime.

4017 Newby, L.J. "The Pure and True Religion in China." *Third World Quarterly* 10, 2 (1988): 923-947.

Newby begins by describing the ethnic composition and origins of the different Muslim groups in China. The next section discusses the relationships among different Islamic groups and between these groups and the state in different historical periods, from the arrival of Islam in China until the present. The author then discusses the reforms of 1978 and their effects on Muslim relations with the Chinese state, concluding that uneven economic prosperity caused by the reforms may cause further unrest.

4018 *The Ninghsia Hui Autonomous Region*. Edited by the Preparatory Committee for the Ninghsia Hui Autonomous Region, Nationalities Publishing House.

This is a picture book depicting the life and customs of the Chinese Muslims.

4019 Pillsbury, Barbara. "Horseback Observations about Hui in the PRC." Unpublished manuscript (1978).

These are the author's observations on her trip to China's major cities. The focus is on her experiences with the Hui Muslims.

4020 Sardar, Ziauddin. "The Forgotten Make a Comeback." *Inquiry* 3, 12 (1986): 58-60.

This is a description of the progress the Chinese Muslim community has made since the defeat of the Gang of Four and the decision of the Chinese government to institute reforms and religious tolerance. According to the author, great strides have been made in the rebuilding of the community. Mosques have been restored and a cultural center built; much effort has been put into recording the history of Islam in China; and the government is investing a lot of effort in the economic rehabilitation of the northwest region.

4021 Shichor, Yitzhak. "The Role of Islam in China's Middle Eastern Policy," in R. Israeli and A. Johns, eds. *Islam in Asia, Vol. 2: Southeast and East Asia*, 305-318. Jerusalem: Magnes Press, 1984.

In China there is a sizeable Muslim minority which has often had some impact on the foreign policy of China in general, towards the Middle East in particular, insofar as it has always endeavored to placate its Muslims on the one hand, and to widen the scope of its alliances on the other.

4022 Shu-tang, Wang. *China: Land of Many Nationalities*. Peking: Foreign Language Press, 1955.

This is a description of the different ethnic minorities in China and an historical account of their experiences during the traditional period. This work also includes some population figures and a detailed explanation of the role of the minority nationalities in the development of the People's Republic of China and the official policy of the government regarding the nationalities. As the Muslims are one of these minorities, they are included in this document.

4023 Voll, John O. "Muslim Minority Alternatives: Implications of Muslim Experiences in China and the Soviet Union." *Journal Institute of Muslim Minority Affairs* 6, 2 (1985): 332-353.



Most analysts of Muslim communities stress the importance of Muslims being the majority or facing assimilation or destruction. To avoid annihilation, the Koran dictates that Muslim minority communities must either emigrate or revolt. Voll believes that, contrary to popular opinion, the Muslim communities in the Soviet Union and China, which are classified as minorities, are actually growing in numbers and show no signs of assimilation or destruction. He believes that this implies that these communities, being unable to carry out Jihad and not desiring to emigrate, have learned to adjust to the situation of minority status. This is possible because of the Sufi orders and the use of the term "nationalities," which at least recognizes their identity as a separate nation. As a result of the new process, old assumptions about the nature of Islamic communities must be reassessed.

4024 Voll, John O. "Soviet Central Asia and China: Integration or Isolation of Muslim Societies," in John L. Esposito, ed. *Islam in Asia: Religion, Politics and Society*, 125-151. Oxford: Oxford University Press, 1987.

In this chapter the author deals with the Muslim communities in the Soviet Union and Communist China. He discusses the manifestations of Islamic beliefs and activities as critical elements that prevent Muslims from participation in the building of communism, and the different organizations of Muslim minority communities which have a critical role in maintaining the strength of Muslim communities in communist societies. He discusses the formal-official structures and informal organizations that stand as mediators between the Muslim communities and the host societies. There were built-in tensions, but in a manner that insured continued and relatively untroubled survival.

4025 *Who's Who in Communist China*. Hong Kong: Union Research Institute, 1966.

In this reference book some important Muslim figures in China are listed, for example, Pa Chung-hsi, Minister of National Defense from 1946 to 1948.

4026 Winters, Clyde Ahmad. "Islam and Birth Control in Muslim Minority Areas of China." *Asian Thought and Society* 10, 30 (1985): 179-185.

Winters discusses the problem of instituting family planning laws in the minority nationality areas containing large numbers of Muslims. On the one hand, Muslims have an extremely high birthrate and therefore birth control is needed. On the other hand, the Muslims are situated in border areas where there are rich mineral resources and therefore the government has to be careful not to incite them. Winters believes that family planning laws will never be enforced in these regions.

4027 Winters, Clyde Ahmad. "Chinese Language Policy and the Muslim Minorities of Xinjiang." *Asian Profile* 10, 5 (October 1982): 413-419.

Winters discusses the problem of integrating the Chinese Muslims into Han society through the introduction of Chinese in Xinjiang. The government of the People's Republic has invested a lot of time and effort to encourage the Muslims to learn Chinese so that they can learn the sciences. The author describes the many attempts of the government to introduce both Cyrillic and Pinyin to Xinjiang in spite of the fact that Arabic has remained the medium of communication and was legalized in 1981 for diplomatic purposes.

4028 Winters, Clyde Ahmad. "Mao or Muhammad: Islam in the PRC." *Asian Studies Monograph Series*. Hong Kong, 1979.

The author commences by discussing how Islam arrived in China and the social situation of the Muslims before the Communist takeover. He then examines the policy of the People's Republic of China toward the Muslim minority and the influence of foreign policy in the Arab World on relations between the regime and the Muslims.

4029 Yu, P.C. "Moslems in New China." *People's China* 15 (1952): 10-14.

This article begins with a description of the ceremony marking the end of Ramadan on 5 June 1952, and then



outlines the history of Muslim oppression and the attempts of this minority to rebel. The author then discusses the position of the Muslim community after liberation. He explains how the Muslims have benefitted from land reform and how they, together with the Hans, work to build the country. The improvements in Muslim education and cultural life are also discussed.

4030 Gladney, Dru. *Muslim Chinese: Ethnic Nationalism in the People's Republic*. Cambridge, Mass.: Harvard University Press, 1991.

This late addition to the list (hence the lack of alphabetic sequence) is a tremendous new contribution to the overall study of Chinese Islam as viewed by an anthropologist. It includes a discussion of Muslim nationalism, ethnography, ethno-religion and ethnic identity of the Muslims.

See also 1002, 1011, 1021, 1022, 1035, 1037, 1040, 1045, 1047, 1055, 1060, 1061, 1063, 1071, 1072, 1073, 1075, 1080, 5012, 5033, 6015, 6023, 7083, 7095, 7108, 7112, 9014.

## VI CULTURE, RELIGION AND THEOLOGY

Chinese Islam was not particularly creative or innovative. Unlike Indian Islam, for example, which produced luminaries of Sirhindi's stature, who in turn exerted influence and authority over the entire Islamic world, Chinese Islam has always remained peripheral. In the process of acculturation of Chinese Muslims into the vastly more numerous Chinese and the self-confident Chinese culture, they hardly had any lasting impact on either China or on the Islamic world at large. However, even while their physical, material and linguistic acculturation was a *fait accompli*, Chinese Muslims kept the core of their faith more or less intact, in spite of the peculiar religious movements which now and then emerged in their midst, especially in times of crisis.

### List of Publications

5001 Chi-hsien, Chang. "Religious Diversity." *Free China Review* 22, 8 (August 1972): 16-24.

The author believes that eclecticism and tolerance are embedded in Chinese tradition and therefore different religions have always been able to, and still do, coexist. He goes on to describe the history of Confucianism, Taoism, Buddhism, Christianity and Islam in China.

5002 "The Chinese Muslim Association and Its Activities." Publication of the Chinese Muslim Association, Taiwan.

This is a short pamphlet outlining the history, goals and function of this association.

5003 "A Chinese Pilgrim on the Way to Mecca." *The China Review* 9 (1880-81): 251-252.

This is a description of the life of a Chinese man who had converted to Islam. At the time of the author's encounter with this man he was on his way to Mecca.

5004 Cordier, G. "Prières des Musulmans du Yunnan pour obtenir la Pluie." *Revue du Monde Musulman* 26 (1914): 84-94.

Texts of prayers, in Chinese and Arabic, are provided in connection with the rural areas of Yunnan settled by Muslims. In years of drought the Muslim farmers prayed for rain.

5005 Cowen, Jill. "Dongolasi of Xian: A Mosque in the Guise of a Buddhist Temple." *Oriental Art* 29, 2 (1983): 135-147.

This is a description of a Buddhist temple that has been converted into a mosque. The author believes that this mosque is interesting not only because of its conversion from a Buddhist temple, but also because the Muslim elements of the building have been sinified. The article also attempts to fix a date for the founding of the mosque.

5006 "Daaouat el Moslemin: Prières de Musulmans chinois." Canton: Librairie de la Société Asiatique de l'École des Langues Orientales Vivantes, 1876.

This is a translation of Muslim prayers from Arabic and Persian into French.



5007 Farjenel, M. "Un Rituel musulman chinois." *Revue du Monde Musulman* 4 (1908): 528-540.

In 1888 *The Ritual of Chinese Moslems* was published. The book was divided into two parts: the first dealt with the purification of body and soul through specific ablutions and rituals; the second was composed of prayers recited during private and public ceremonies. This article includes translations of, and commentaries on, various sections of this book.

5008 Farjenel, M. and Bouvat, L. "Un Commentaire chinois du Coran." *Revue du Monde Musulman* 4 (1908): 540-547.

This is one of the very few commentaries in Chinese on the Koran. The authors also offer a comparison with traditional commentaries in Arabic.

5009 Farjenel, M. and Bouvat, L. "Calendrier musulman chinois," *Revue du Monde Musulman* 4 (1908) : 548-560.

A facsimile of the Islamic calendar, originating from the Mosque of Tong-zhou, near Peking, is explained and commented upon in this article. The calendar contains Arabic ornaments and is explained in Chinese characters. The calendar is followed by detailed instructions for prayer.

5010 Fletcher, Joseph. "Central Asian Sufism and Ma Ming-hsin's New Teaching." *Proceedings of the 4th East Asian Atlantic Conference*, 75-96. Taipei, 1975.

This article discusses the influence of the new teaching of Ma Ming-hsin on the rebellions in the nineteenth century. The author concludes that the new teaching was related to a Sufi Tariqa that had originated in Central Asia and had itself played a political role. Thus the Chinese Muslim rebellions were part of a widespread religious movement.

5011 Fletcher, Joseph, Alonso, Mary E. and Chorbachi, Wasmaa K. "Arabic Calligraphy in Twentieth Century China," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 825-854. Cambridge, Mass.: Harvard University, 1989.

Throughout history most of the Chinese Muslim religious art was systematically destroyed, buildings were looted and demolished, scrolls and wooden statues burned and metal figures and artifacts melted down. Although many Arabic stone inscriptions remained, most of the Hui's Arabic calligraphy and decorative arts were destroyed. In this essay the authors deal with Arabic calligraphy that was developed by the Hui as a distinctive Arabic style and as a Chinese influenced aesthetic of their own. The authors also describe motifs of decorative writing in Arabic.

5012 Gladney, Dru C. "Muslim Tombs and Ethnic Folklore: Charters for Hui Identity." *Journal of Asian Studies* 46, 3 (August 1987): 495-532.

This article examines the lore and events surrounding various tombs and shrines, and the way in which they contribute to the ethnic identity of the Hui. The tombs are put into three categories: historic, Sufi and local. Historic tombs reflect concerns that put local Hui identity in an international perspective; Sufi tombs link the Hui in national networks; and local tombs evoke communal interests reflecting practical concerns and personal identities.

5013 Hogg, Rev. C.F. "Mohammedanism: Recollection of a Conversation." *The Chinese Recorder* 23 (February 1892): 57- 61.

This is a recollection of a conversation between the author and an educated Chinese Muslim regarding the origins of Jesus and Mohammed. It also contains transliterations of biblical names, miscellaneous transliterations, terms applied to God and miscellaneous vocabulary.

5014 Huarzhong, Mohammed Yushir Yang. "Sufism of the Muslims in Gansu, Ningxia and Quinghai." Paper presented at the Research Institute of Nationalities and Religion of Ningxia Academy of the People's Republic of China, January 1986.

This is an attempt to survey the history of Sufi movements in the predominantly Muslim areas of Gansu, Ningxia and Qinghai. It offers a useful summary without representing any major breakthrough.



5015 Israeli, Raphael. "The Muslim Revival in 19th Century China." *Studia Islamica* 43 (1976): 119-138.

This is identical with Chapter 12 of book no. 1036. It analyzes the spiritual reform movement which manifested itself in mid-nineteenth century China and produced the socio-political awakening of Chinese Islam.

5016 Israeli, Raphael. "Muslims in China: Islam's Incompatibility with the Chinese Order," in R. Israeli and A. Johns, eds. *Islam in Asia, Vol. 2: Southeast and East Asia*, 275-304. Jerusalem: Magnes Press, 1984.

The author posits Confucianism and Islam as two ethico-political orders that are inherently contradictory. Hence the basic incompatibility between them which caused frictions, movements of rebellion and even separatism (see also 5017).

5017 Israeli, Raphael. "Muslims in China: Incompatibility between Islam and the Chinese Order." *T'oung Pao* 63 (1978): 296-323.

See 5016.

5018 Israeli, Raphael. "Established Islam and Marginal Islam in China: From Eclecticism to Syncretism." *Journal of the Economic and Social History of the Orient* 21 (1978): 99-109.

Chinese Islam is not made of one mold, nor does it behave uniformally all over China. This article differentiates between mainstream Islam and its margins, using the heuristic tools of eclecticism and syncretism to demonstrate the point.

5019 Israeli, Raphael. "Islamization and Sinification in Chinese Islam," in N. Levtzion, ed. *Conversion to Islam*, 159-176. New York: Holmes and Meir, 1979.

Chinese Islam, the minority guest culture in China, has always struggled between the two poles of submitting to the powerful majority host culture on the one hand, and struggling to maintain its identity by a process of Islamization of Chinese Muslims on the other. The tension

between these two tendencies is the history of Chinese Islam.

5020 Israeli, Raphael. "The Naqshbandiyya and Factionalism in Chinese Islam," in M. Gaborieau, Th. Zarcone and A. Popovic, eds. *Naqshbandis*, Paris: Editions Isis, 1990.

In this article Israeli attempts to clarify the nature of, and the differences between, the various Islamic sects of Islam. The source used here is a report of Huweidi, an Arab Muslim who traveled to China and visited many Islamic sites and contacted a variety of Chinese Muslim groups. Israeli examines the nature of the "Old Sect" and the "New Sect" and discovers that there are vestiges of Sufi Turuq among Chinese Muslims, and these are widely distributed throughout China. The followers of the Turuq are divided into the Khufya, a suborder of the Naqshbandiyya, and the Jahriyya, which is affiliated with the Qadiriyya.

5021 Israeli, Raphael. "Is There Shi'a in Chinese Islam?" *Journal Institute of Muslim Minority Affairs* 9, 1 (1988-89): 49-66.

This article introduces new evidence to show that there are elements of the Shi'a sect in Chinese Islam. The source is field research done by Fahmi Huweidi, a former Muslim Brother who undertook a wide-ranging trip among Chinese Muslims. The author examines this issue on three levels: the introduction of Shi'ite mores to China, possibly through Persian influences; elements of Twelver/Imami Shi'ism in Chinese Islam; and the mechanics through which extreme Shi'a of the Ismailiyya type rose among Chinese Muslims.

5022 Kopsch, H. "The Kaaba or Great Shrine at Mecca." *The China Review* 14 (1885/86): 95-104.

This is a compilation of descriptions of Mecca found in Chinese sources. The paper also includes a discussion of the possibility or probability of Chinese Muslims making the pilgrimage and concludes with some comments about old Arab trade.

5023 Leslie, Donald Daniel. "The Sahaba Sa'd ibn Abi Waqqas in China," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher,*



*April 14-16, 1989*, 1-31. Cambridge, Mass.: Harvard University, 1989.

This is a discussion of the legend and tradition concerning Sahaba Sa'd ibn Abi Waqqas who was a maternal cousin of Muhammad and was said to have been sent by the Prophet as his missionary to China. The author gives Liu Chih's version of the Waqqas legend and comes to the conclusion that the Waqqas story is legendary and that Waqqas never reached China.

5024 Mason, Isaac. "Arabian Stories for Chinese Readers." *Moslem World* 11, 1 (January 1921): 69-76.

A series of readers in Chinese, calculated to promote the values of Islam, based on the life story of the Prophet, are surveyed in this brief article.

5025 Mason, Isaac. "A Chinese Life of Mohammed." *Journal of the Royal Asiatic Society* 51 (1920): 159-180.

This is a translation of the life of Mohammed as the Chinese understood it. The author uses the work of Liu Chih of Nanking called *The True Annals of the Prophet of Arabia.*

5026 Mason, Isaac. "Moslem Chronology in China." *Moslem World* 27, 3 (July 1937): 267-268.

This is a note regarding a book by Chao Chen Wu which is a correction of the chronological errors in Liu Chih's *Life of Mohammed*, which was written in the eighteenth century.

5027 Mayers, W.F. "Mohammedan Apostles in China." *The China Review* 6 (1877-78): 276-277.

This is a translation of an old Chinese version of the life of Mohammed. This is also an account of the first four Mohammedan missionaries to China, all of them disciples of Mohammed, who came to the Imperial Court and brought with them Islam.

5028 Parker, Edward H. "Islam," in *China and Religion*, 139-163. London, 1905.

This is a survey of the history of Islam in China beginning with the first envoy to China from the Caliph Othman and continuing until the Ching dynasty. It includes a description of Muslims in Manchuria and North China, the mosques of Canton and Peking, Nanking and Si-an Fu, and a comparison of Islam with other religions in China.

5029 Parker, E.H. "Islam in China," in *Studies in Chinese Religions*, 243-267. London: Chapman and Hall, 1910.

This is a translation of a pamphlet which the author received from Szuch'wan. The pamphlet was written by Pao Hung-Chao and is a collection of statements of the various histories of Islam in China. These histories deal with the earliest historical period of Islam in China, the main question being the exact date of its origin in China. An interesting feature of this pamphlet is that it includes details of the Prophet's life which are not to be found in most of the European histories of Chinese Islam.

5030 Parker, E.H. "Islam in China." *Asiatic Quarterly Review* 3rd series, 24 (1907): 64-83.

See 5025.

5031 Pelliot, Paul. "Les plus anciens Monuments de l'Écriture arabe en Chine." *Journal Asiatique*, Série 2, 2 (1913): 177-191.

In this article the author examines certain ancient Arab inscriptions, which, although not important because of their content, are important because, according to Pelliot, they are the oldest Arabic inscriptions in China.

5032 Pillsbury, Barbara L.K. "Factionalism Observed: Behind the Face of Harmony in a Chinese Community." *The China Quarterly* 74 (June 1978): 241-272.

The author begins by stating that there are often great disparities in some societies between the individual or group's public sphere behavior and their backstage behavior. She then applies these concepts to the Muslim community in Taipei, Taiwan, in order to look beyond its public sphere, a projected image of harmony, into the factional conflict which exists in the background. The



author addresses herself to two main concerns: factional conflict in elite politics and Chinese political culture.

5033 *The Religious Life of Chinese Moslems*. Beijing: Chinese Islamic Association, 1981.

This is a pictorial description of the Muslim community in China with a special focus on the following provinces: Beijing, Shanghai, Ningxia, Qinghai, Xinjiang, Shaanxi, Guangdung, etc.

5034 Rhodes, F.H. "A Survey of Islam in China." *Moslem World* 11, 1 (January 1921): 53-70.

This very general historical survey of the history of Chinese Islam, Chinese Muslim terminology, socio-economic aspects of Muslim existence in China and the mission's stand on all that is complemented by two appendices.

5035 Saguchi, Toru. "The Community and Religious Life of Chinese Muslims," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 434-447. Cambridge, Mass.: Harvard University, 1989.

This is a general description of the Chinese Muslim community's structure and the role and authority of the Ahong in that community. The author deals with religious precepts, services, rituals, festivals and customs of the Chinese Muslims and comes to the conclusion that in areas densely populated by Chinese Muslims, they constitute an ethnicity or a race, but where Muslims are scattered, they seem to be groups of merely believers in Islam.

5036 Syrdal, Rolf A. "Christ in the Chinese Koran." *Moslem World* 27, 1 (1937): 72-83.

The author discusses the attitudes to Jesus as presented in the Koran's translation into Chinese. The Koran used by the author is an official translation by a Muslim Chinese in Peiping, including explanatory notes. The author says, for example, that the Chinese knew little or nothing about the origin of the Muslim opposition to Christ's divinity, his Sonship and the doctrine of the Trinity. But the denial of Christ's divinity remains a cardinal point whenever they

discuss Jesus. The author's purpose is to give missionaries a better knowledge of the Christ in the Koran in their attempts to evangelize Chinese Muslims.

5037 Upson, A.T., trans. "A Chinese Apologetic." *Moslem World* 3, 1 (January 1913): 67-70.

This is an affirmation of faith in Allah and a declaration of the basic tenets of Islam. This was a pamphlet sent to the author in England from China.

5038 Vissière, A. "Les Désignations éthniques, Hoei-Hoei et Lolo." *Journal Asiatique* Série 2, 3 (1914): 175-182.

The author discusses the usage and origins of the terms "Hui-Hui" and "Lolo."

5039 Vissière, A. and Cordier, G. "Identification de deux Sépultures musulmanes voisines de la Capitale du Yunnan." *Revue du Monde Musulman* 25 (1913): 282-306.

Vissière and Cordier, the two greatest and most prolific researchers on Chinese Islam, discovered Muslim tombs with significant inscriptions in the vicinity of Yunnan. Photographs, sketches and rubbings of the tombs and inscriptions are included.

5040 Yijiu, Jin. "The Qur'an in China." *Contributions to Asian Studies* 17 (1982): 95-101.

This article traces the development of Muslim scholarship in China beginning with the first envoy of Muslims in AD 651 and continuing until the mid-twentieth century. The author focuses on changing methods of transmitting Muslim tradition through the scriptures. This began with memorization of the Qur'an without a fundamental understanding of its tenets. Only in the fifteenth century, when scholars began translating the Qur'an into Chinese, did commentaries begin to appear.

5041 Zwemer, S.M. "Translations of the Koran." *Moslem World* 5 (1915): 244-261.

The author examines Koranic translations into Chinese, goes into the problems, phonetic and substantive, of



translating into Chinese and depicts some views of Chinese Muslims regarding the very idea of translating the Holy Book.

See also 0008, 0009, 0012, 0014, 0015, 0016, 0017, 0020, 0021, 0022, 0024, 0025, 0027, 1007, 1012, 1019, 1023, 1032, 1033, 1051, 1054, 1055, 1057, 1063, 1065, 1066, 1076, 1077, 1083, 1084, 1086, 1090, 3010, 3011, 4011, 4020, 6019, 6021, 6022, 7001, 7006, 7012, 7027, 7028, 7033, 7034, 7036, 7037, 7040, 7043, 7075, 7084, 7093, 7099, 7100, 7105, 9020.

## VII SOCIAL DISCONTENT AND POLITICAL UPHEAVAL

As a minority, the Muslims of China always walked the tightrope of seeming loyal to the changing Chinese regimes while at the same time maintaining a lifestyle, an ideology, a closeness within the community and a separation from the masses of the Chinese which allowed them to perpetuate their existence over a thousand years of quasi-isolation.

Often, especially since the nineteenth century, when China began to open up to the world, pressures by the Chinese resulted in open rebellions, some of which had clear secessionist ambitions. While these rebellions were being quelled, virtual civil wars were fought, which ended in terrible massacres of the Muslims and in massive migrations of some of the survivors to other provinces or to adjoining countries. After the rebellions ended, residues of bitterness, suspicion, hatred and jealousy persisted between Chinese and Muslims. Hence the explosive potential of rebellion that has accompanied Chinese Muslim existence since the nineteenth century. With the adoption of more liberal policies by the Chinese authorities since the 1980s, and the increased interest of the core countries of Islam in the Muslims of the periphery, the restiveness of Chinese Muslims is not likely to recede.

### List of Publications

6001 Bales, W.L. *Tso Tsung T'ang: Soldier and Stateman of Old China*. Shanghai: Kelly and Walsh, 1937.

Chapters 9-13 of this book constitute a detailed account of the Muslim revolts during the Ch'ing period. The main

focus is the role of Tso Tsung T'ang in crushing these rebellions.

6002 Botham, Mark. "Modern Movements among Chinese Mohammedans." *Moslem World* 13, 3 (July 1923): 291-299.

This article dwells on the new organizations and trends of thought among the Muslims under the Republic, following the long years of stagnation resulting from the failure of the Muslim rebellions in the 1860s and 1870s.

6003 Botham, Olive. "Moslem Women of China." *Moslem World* 16, 2 (April 1926): 172-175.

This brief survey of the status of Muslim women in China establishes regional differences between various groups of Chinese Muslims.

6004 Botham, Olive. "Moslem Women in China." *Moslem World* 28, 3 (October 1938): 360-364.

In this article the author gives a short description of Muslim women in China. She describes the appearance of Muslim women which is not so "un-Chinese" as that of men. She describes the way they dress, and deals with education among Muslim women. She goes on to discuss their observance of rules concerning food, their religious life and their relations with the Christian mission.

6005 Bullock, T.L. "The Great Mohamedan Rebellion in Yunnan." *The China Review* 16 (1887/88): 83-95.

In this account of the rebellion in Yunnan, or the "Panthay rebellion" as it was commonly called, the author attempts to show that the rebellion was not part of a great Mohammedan revival and therefore not part of a world-wide movement. Rather, it arose from local causes, and its extent and duration were due to the fact that all the energies of China were engaged in coping with still greater troubles in other parts of the country. The Panthay rebellion, according to the author, was not even connected to other Muslim rebellions within China itself.



6006 Chan, Wellington. *Ma Ju-Lung: From Rebel to Turncoat in the Yunnan Rebellion.*

Ma Ju-lung had been the leader of the eastern half of the Muslim rebellion in Yunnan. Just when the rebellion was succeeding, he agreed to accept the government's policy of pardon and pacification and surrendered his forces to the government. This work attempts to understand why Ma Ju-lung made this decision, through an investigation of his beliefs and actions in the context of the rebellion. The author also proposes a few hypotheses about this policy which created many turncoats.

6007 *Chinese Recorder*. "Editorial Comment." 26 (1895): 589-592.

In this part of the journal there is a short section with documented information about the Muslim uprisings in Lan-Chow and Hsi-ning.

6008 Chu, Wen-djang. *The Moslem Rebellion in Northwest China 1862-1878*. Paris: Mouton, 1966.

This is a detailed account of the Muslim rebellions in Kansu and Xinjiang in the nineteenth century. The author begins by discussing the Manchu government's policy regarding the Muslims and then describes the early stages of the rebellion and the situation in Kansu before the rebellion. The fourth chapter deals with Tso Tsung T'ang, his policies and role in the revolt. The final chapter deals with the recovery of Xinjiang. In the conclusion the author gives the reasons for the disintegration of Manchu policy concerning the Moslems.

6009 Chu, Wen-djang. "The Moslem Rebellions in China." *Journal of Asian Studies* 27, 1 (1957): 80-86.

This is a critical review of a book by Pai Shou-i about the Muslim rebellions published in four volumes in 1945 called *Hui-min ch'-i-i* (see Introduction).

6010 Ekvall, Robert B. "Revolt of the Crescent in Western China." *Asia* 29 (1929): 944-947.

In this article Ekvall describes his experiences in Kansu during the Muslim rebellion in that area. The article includes a short history of Muslims in northwest China.

6011 Harris, George. "The Rebellion in Kansu." *Moslem World* 19, 3 (1929): 291-298.

Kansu, a densely Muslim populated province in the northwest, has often seen eruptions of rebellions. The most important is that of the 1860s and 1870s. Here a more minor rebellion of 1895 is briefly sketched.

6012 Imbault-Huart, Camille. "Deux Insurrections des Mahométans du Kan-Sou: Récit traduit du Chinois." *Journal Asiatique* 8e série, 14 (1889): 494-525.

This is a translation of the passages dealing with the insurrection in Kansu in the book by the Chinese historian Ouei Yüan, called *Histoire des Guerres de la Dynastie actuellement regnante.*

6013 Israeli, Raphael. "Muslim Minorities under Non-Islamic Rule." *Current History* (April 1980): 159-164, 184-185.

This article analyzes the situation of Muslim minorities under three different host majority cultures: Christian (Cyprus), Jewish (Israel) and Confucian (traditional China), and comes to the conclusion that Muslims cannot accept any non-Muslim rule and are bound to rise against it.

6014 Israeli, Raphael. "Muslim Rebellions in Modern China: A Part of, or a Counterpart to, Chinese Revolution?" in M. Sharon, ed. *Studies in Islamic History and Civilization*, 291-303. Leiden: Brill, 1986.

In Chinese Communist historiography Muslim rebellions are viewed as part of the peasant movements in nineteenth-century Ch'ing China. However, viewed from the Muslim standpoint, these rebellions can be regarded in the framework of the Muslim aspiration to secede from the Chinese polity.

6015 Leslie, Donald Daniel. "Assimilation and Survival of Muslims in China." Actes du 3e Colloque international de Sinologie: Apprécіation par l'Europe de la Tradition chinoise à partir du 17e Siècle, septembre 1980.



This article seeks to understand how the Muslims (and Jews for a certain period) have managed to assimilate and still survive as an ethnic minority. Leslie believes that, although the policies of different dynasties have changed drastically throughout the ages, the minorities have always been kept far away from the capital but under surveillance. This meant that they were free to observe their own traditions, but at the same time could integrate into Chinese society through the examination system; but this required a thorough knowledge of Confucian philosophy. In the nineteenth century the regime was weakened and the policy regarding minorities began to disintegrate. The position of the Muslims worsened, and they have never been able to recover. Leslie's concluding discussion deals with the position of Muslims in the People's Republic of China.

6016 Liu Kwang-Ching and Smith, Richard J. "The Military Challenge: The Northwest and the Coast," in John K. Fairbank and Kwang-Ching Liu, eds. *The Cambridge History of China, Vol. 2, Part 2*, 209-269. Cambridge: Cambridge University Press, 1980.

In this chapter there is a discussion of the Muslim revolts and their international implications. The authors deal with the Panthay rebellion in Yunnan (1856-73), the Dungan rebellion in Shensi and Kansu (1862-73) and with the Muslim revolt in Sinkiang that was characterized by Russian occupation of the Ili area and by Anglo-Russian rivalry over Chinese Turkestan. They deal with the pacification of these revolts, with Ching victories in Shensi and Kansu and with the reconquest of Sinkiang.

6017 "Moslem Women in China." *Moslem World* 28, 4 (1938): 483-486.

This is a description of the position of women in the Islamic community in China. It includes aspects such as their level of education and position within the family; it also includes a comparison between Han and Muslim women.

6018 Pai Shou-i. *The New Life of the Hui-Hui People*, 10-13. Shanghai: Oriental Publishing House, 1951.

This article discusses the history of Hui rebellion in Yunnan and Xinjiang, the relationship between the Hui and other ethnic minorities in opposing the regime, and the complicated relations between the Hui and the Han during this period, the nineteenth century. The author analyzes this ethnic conflict in terms of class conflict, which he believes explains why the Hui and Han were at times on friendly terms and at other times at war with each other.

6019 Pillsbury, Barbara L.K. "Pig and Policy: Maintenance of Boundaries between Han and Muslim Chinese." *Ethnic Groups* 1, 2 (1976): 151-162.

Pillsbury begins with the statement that ethnicity should be defined by self-ascription and ascription by others rather than the sharing of certain traits of a given culture. She then explains how the Chinese Muslims insist that they are not ethnically Chinese although they appear Chinese and speak Chinese, and shows the importance of abstention from pork in this self-ascription. She then explains the importance of government policy regarding the Muslims which legally defines who is part of the Muslim nationality.

6020 Pillsbury, Barbara. Cohesion and Cleavage in a Chinese Muslim Minority. PhD dissertation, Columbia University, 1973.

This is a study of the Muslim community of Taiwan which received many refugees from the mainland in 1949. These Muslims formed a cohesive community in spite of the fact that they came from such diverse backgrounds. Pillsbury seeks to answer the following questions. To what extent has shared religion functioned as an integrative force in providing bases for association and for community solidarity in an urban milieu? Second, to what extent have forces of conflict which characterize the community neutralized the existing cohesive forces? Third, what is the nature of the boundaries existing between the Hui community and the non-Muslims, and how are they maintained while its individual members learn to survive in the dominant Han society without being assimilated by it?

6021 Pillsbury, Barbara. "No Purdah in Peking: Muslim Women in Chinese Society." Paper prepared for the Meeting of Asian Studies on the Pacific Coast, 1974.



While Muslim women of the Near East are seen as male dominated beings covered in veils, the Muslim women in Peking are quite different as they do not experience this seclusion. In this paper Pillsbury compares the social, economic and political position of Muslim women in twentieth-century China with that of the Han women, and sheds light on the knowledge of the position of women in the Islamic world in general.

6022 Pillsbury, Barbara. "No Pigs for the Ancestors: Pigs, Mothers and Filial Piety among the Taiwanese Muslims." Paper read to the symposium on Chinese Folk Religions, San Diego, 20 April 1974.

In this paper the author seeks to describe the Taiwanese Muslims and the extent to which they adhere to Muslim beliefs and to explain, using their mythology, why they do not use pork in their ancestral worship.

6023 Pillsbury, Barbara. "Being Female in a Muslim Minority in China," in Lois Beck and Nikki Keddie, eds. *Women in the Muslim World*, 651-673. Cambridge, Mass: Harvard University Press, 1978.

The author begins with a general description of the origins of Muslims in China. She then discusses Muslim women in pre-Communist China. She describes religion, tradition and education among Muslim women and their duty in maintaining a "good Muslim household." She discusses whether or not the Muslims adopted the Chinese custom of binding the feet of women and the Muslim avoidance of pork as a barrier to friendly relationship with the Chinese and as a limiting factor on Muslim women's social circles. The author then goes on to discuss Muslim women in Communist China and concludes with Muslim women in Taiwan.

6024 Rossabi, Morris. "Muslim and Central Asian Revolts," in J. Wills and J. Spence, eds. *From Ming to Ch'ing*, 169-199. New Haven, Conn.: Yale University Press, 1979.

In this essay the author deals with Muslim rebellions in the northwest and their important role in the anti-Manchu resistance in 1645-48. He deals with the effects of these rebellions on the relations between the Muslims of this

region and the Manchu regime. The author discusses the decline of Central Asia and the rise of the Khojas, the Chinese Muslims and Ming rule in Central Asia and then deals with the Muslim rebellions of the late Ming and early Ching.

6025 Sodestrom, L.V. "The Mohammedan Women of China." *Moslem World* 4 (1914): 79-81.

There are few reports about the status of women among Chinese Muslims; hence the value of this article, in spite of its Western bias. The author's observations are the result of twenty years he spent among Muslims in Kansu, Shensi and Honan.

6026 Soderstrom, L.V. "How Can We Best Reach the Mohammedan Women?" *The Chinese Recorder* 44, 2 (February 1913): 94-97.

The author deals with the social and moral condition of Muslim women which is by no means sadder than that of the Chinese women. He says that modes of thought, manners, customs and traditions of Muslim women make it almost impossible for Chinese women to communicate with them. The author comes to the conclusion that Muslim women cannot be reached because their upbringing and train of thought are completely different. The author suggests what should be done to reach Muslim women.

6027 Thiersant, P. Dabry de. "De l'Insurrection mahométane dans la Chine occidentale." *Journal Asiatique* 7e Série (1984): 17-45.

The author begins with a short summary of the causes of the rebellion in Yunnan and then provides documentation of discussions between various prominent Muslims and the Emperor.

6028 Thor, J.E. "Moslem Women of Sianfu China." *Moslem World* 8, 1 (1918): 33-35.

This is a short, superficial description of the secluded, harsh life of the women of the Muslim section of the city of Sianfu. But despite their secluded life, the harsh and cruel treatment on the part of their husband and sons, and their



lack of all education, Muslim women enjoy a far superior status compared with Chinese women in general.

See also 0004, 0017, 1007, 1008, 1015, 1020, 1025, 1032, 1036, 1037, 1038, 1041, 1043, 1050, 1052, 1053, 1060, 1063, 1067, 1080, 1083, 1094, 2003, 2015, 2018, 2019, 2021, 2023, 3001, 3004, 4001, 4004, 4006, 4008, 4010, 4011, 4012, 4016, 4017, 4027, 4028, 4029, 5012, 5032, 5034, 7001, 7002, 7005, 7009, 7011, 7012, 7018, 7031, 7035, 7036, 7037, 7039, 7041, 7046, 7050, 7051, 7052, 7053, 7095, 9004.

## VIII LOCAL REPORTS

Many, in fact most, of the investigations related to Chinese Islam refer to specific episodes, persons or events which occurred in a particular province, county, town or village of China. To the extent possible, these investigations were catalogued according to their localities.

### 1 Kansu and Northwest

Admittedly the most important province for the Muslims of China, it was also the center of learning of Chinese Islam and the focus of political ferment and rebellion of the Muslim community in China. Lanchow became known as the "Mecca of China," and leaders of the local Muslims came closest to establish supra-provincial Muslim movements and to command respect and authority throughout Chinese Islam.

#### List of Publications

7001 Andrew, Findlay G. "Islam in Northwest China Today." *Journal of the Royal Asiatic Society* 19 (1932): 89-100.

The author begins with a description of the different sects existing among the Hui of Kansu province. He then discusses the rebellions that had been occurring as a result of the Huis' desire to take over the province. The lecture concludes with a report of the author's personal experiences in the area.

7002 Bonin, Charles-Eudes. "Les Mohamétans du Kansou et leur dernière Révolte." *Revue du Monde Musulman* 10 (1910): 211-233.

This is the result of the author's travels through Kansu. It includes a detailed description of the terrain and the ethnic composition of the province. The body of the article describes the events of the Muslim rebellion which took place there.

7003 Botham, M.E. "Islam in Kansu." *Moslem World* 10, 4 (October 1920): 377-390.

Kansu, the most densely Muslim populated province of China, was surveyed by the Mission in Hochow. The field description details the ethnic groups, their dispersion throughout the province and their attitudes to the Mission.

7004 Easton, A.F. "Visits to Kansu." *China's Millions* 58 (1880).

These are brief reports on missionaries' encounters with Muslims in Kansu.

7005 Fields, Lanny. *Tso Tsung T'ang and the Muslims: Statecraft in Northwest China 1868-1880.* Kingston, Ont., 1978.

This is a very precise and well documented account of the campaigns led by Tso Tsung T'ang against the Muslim rebellions in northwest China. This unrest is viewed from the Chinese dynasty's angle.

7006 Grenard, F. "Notes sur les Musulmans salars du Kan-sou." *Journal Asiatique* 9e Série, 11, 3 (May-June 1898): 546-551.

This is a short analysis of the origins of the language of the Muslims of Kansu. The author traces the origins of their language back to the ancient heritage of Turkestan and shows the similarity between their language and that of the Turkic Muslims of Central Asia.

7007 Harris, George. "Northwest China: A Challenge for Today." *Moslem World* 36, 3 (July 1946): 228-235.



This is a plea by a former missionary in China to pursue Christian work in the northwest according to four principles: hesitancy in dealing with Muslims must be overcome; the urgency of missionary work in spite of the post-war difficulties; persistence in work done among Muslims in the northwest; and expectation that at least one-third of the missionary force in that region be engaged in the evangelization of Muslims.

7008 Hayword, Harold D. "The Kansu Moslems." *Moslem World* 24, 1 (January 1934): 68-80.

Hayword compares the Muslims of Kansu with the Hui Muslims. He discusses their physical characteristics, their mosques, their religious life and religious beliefs.

7009 Hayward, Harold. "The Han and Hui in the Kansu-Sinkiang Marches." *Moslem World* 26, 1 (January 1936): 62-67.

In this article the author discusses the problem of the interrelation between Han and Hui. He ignores the political significance of these relations and draws attention to some of the social issues. Marriage, for example, brings the paternalistic nomadic culture of the Hui into a clash with the heterogeneous mixture of maternalistic-paternalistic conditions characteristic of Chinese civilization.

7010 Klaproth, M. "Remarques géographiques sur les Provinces occidentales de la Chine décrites par Marco-Polo." *Nouveau Journal Asiatique* 1, 2e Série (February 1828): 96-143.

This is a description of the places visited by Marco Polo during his travels through the western provinces of China.

7011 Lipman, J. The Border World of Gansu, 1895-1935. Unpublished PhD dissertation, 1981.

In this thesis the author investigates Kansu during this period when ethnic, political, religious and cultural definitions changed due to internal and international upheaval. The author describes the ethnic groups of this important frontier in order to understand how modern China assimilated this area.

7012 Lipman, Jonathan N. "Sufi Muslim Lineages and Elite Formation in Modern China: The Menhuan of the Northwest," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 333-390. Cambridge, Mass.: Harvard University, 1989.

This essay deals with Sufi mysticism brought to the Hui communities of the northwest in the eighteenth century due to the relatively close connections of the Hui to the Muslim world of West and Central Asia. The Sufi, a socio-religious movement, effected the formation of new social institutions. The author traces the evolution of Hui elites, from community elders governing local mosque congregations, to Sufi Shaykhs (saints) presiding over widespread networks of Muslim adherents, then to military leaders who made their peace with the Ching state and, finally, to local warlords and "secular" leaders under the Chinese Republic. The author deals with conflicts among Sufi Menhuan that raised the level of violence in the northwest and caused a much more powerful state presence in this region that changed the relation between Hui elites and the state and Chinese culture.

7013 Ma Tong. "China's Islamic Saintly Lineages and the Muslims of the Northwest," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 266-306. Cambridge, Mass.: Harvard University, 1989.

In this essay the author discusses the historical background and conditions for the formation of religious solidarities and saintly lineages among Muslims of Kansu, Ninghsia, Chinghai, Shensi and Sinkiang. These solidarities were formed for the first time by Sufi orders from the middle of the Ming period on (sixteenth century), although Islam entered China as early as the mid-eighth century (Tang dynasty). The author deals with the different types of solidarity and the special nature of saintly lineages, and concludes with the Muslims of the northwest in Communist China.

7014 Mason, Isaac. "The Future of Islam in China." *Moslem World* 30, 1 (January 1940): 76-84.



The author, a missionary, recounts his experiences in attempting to reach the Muslims of Kansu and is optimistic about coopting Muslim children into missionary schools. He describes missionary work among the Muslims and what it would take to evangelize them.

7015 Mei, Y.P. "Stronghold of Muslim China." *Moslem World* 31, 2 (April 1941): 178-184.

This is an account of the Linhsia County (hsien) in northwestern China. The author depicts its people, economy and the strong Muslim community which dominates its life.

7016 Millward, James A. "The Hui and the Chinese Border Wool Trade of 1880-1937," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 139-184. Cambridge, Mass.: Harvard University, 1989.

This essay deals with the border wool trade during the period when it flourished in the 1910s and 1920s. The Hui played a crucial intermediary role in this trade. The author deals with the economic opportunities provided by that trade to Hui merchants linked to wool producing and collecting areas of Ch'inghai, Kansu and Ninghsia. He discusses wool collection and transshipment, producers' market towns and the town of Baotou as a meeting place for trade.

7017 Mobahat, Azeri. "L'Islam en Chine." *Revue du Monde Musulman* 27 (1914): 397-405.

This is a translation from an Ottoman journal, *Sebil ur-Rechad* (The Path of the Righteous), which appeared in Constantinople. The article gives a general account of Chinese Muslims, the mosques of Peking and emphasizes the central place of Kansu in Chinese Islam.

7018 Moffat, Abbot Low. "The Salar Muhammadans." *Geographical Journal* 85, 6 (June 1935): 525-530.

This is an account of the author's journey through Kansu province in northwest China and his contact with the inhabitants of this region, among them the Mohammedan

Chinese, who were involved in the rebellion in the 1860s; the Tung Hsiang Mohammedans, who speak a Mongol dialect; the T'ashih Mohammedans and the Salar Mohammedans, who have the greatest reputation for hostility and fanatical ruthlessness. The author, the first white person who encountered these people, concentrates on his visits to Salar settlements, their history and traditions.

7019 Notson, Charles. "Contact with Moslems in Northwest China." *Moslem World* 37, 3 (July 1947): 208-213.

In this travel report by a missionary in northwestern China in the turbulent years following the Second World War the author describes his personal experiences and gives accounts of his contacts and discussions with Muslims of this region on social and religious topics.

7020 Parker, George. "Notes on Northern Kansu." *China's Millions* 103 (1884).

This is a brief report on visits to certain Muslim communities in northern Kansu from the viewpoint of a missionary.

7021 Street, Leonard A. "Islam in Lanchow." *Friends of Moslems* 20, 4 (October 1946): 34-37.

This is a short description of the Muslim community of Lanchow, its mosques and its division between the Old and New Sects. There is also a description of the missionary work done in Lanchow.

7022 Taylor, M. "Ninghsia, Ninghsia." *Friends of Moslems* 10 (1936).

Ninghsia is a region of Kansu with a Muslim majority population. This report by a missionary, a field study of the local Muslim communities, throws much light on their affiliations and aspirations.

7023 Yang Huaizhong, Muhammad U. "The Eighteenth Century Gansu Relief Fraud Scandal," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 185-265. Cambridge, Mass.: Harvard University, 1989.



After a century of peace and prosperity, during the second half of the Chien-lung reign, lawless episodes emerged one after another in the bureaucracy as well as among the masses. Officials from top to bottom sank into corruption. The author deals in this essay with corruption among officials in Kansu province. He describes how these officials came up with more and more ingenious tricks and created for themselves more opportunities for corruption. He gives a long list of corrupt officials who were executed. The author also deals with signs of the decline of the Ching dynasty and with the rise of popular sects and secret societies in response to the corruption, oppression and exploitation experienced by the people. He gives a short account of Islam's mystic Sufism that came to Muslim areas of China's northwest.

See also 1005, 1013, 1020, 1030, 1034, 1053, 1054, 1093, 2003, 2021, 3012, 3014, 4009, 4012, 4018, 4020, 6008, 6010, 6011, 6012, 6016, 6024, 9003, 9010, 9011.

## 2 Szechuan and Central China

The largest and most populous province in central China was also the site of many Muslim communities which had links to both Yunnan and Kansu (see entries). Many reports, investigations and field surveys were done in this region.

### List of Publications

7024 Harris, George, K. "The Moslems of China Today." *Moslem World* 25, 4 (October 1935): 399-403.

This is a short description of the Muslims of Honan and the progress of missionary work there. The author describes his experience in visiting Muslim mosques and houses, and gives an account of his discussions with Muslims about Islam and Christianity.

7025 Hutson, James. "The Szechuan Muslims." *Moslem World* 10, 3 (July 1920): 251-261.

This is a field report from a missionary on the pattern of Muslim settlement in Szechuan, the history of Islam there and the dialogue the missionaries attempted to establish with the local Muslims in order to evangelize them.

7026 "On Islam in Middle China." *The Islamic World* 3, 2 (1939).

This is a brief historical survey of the Muslims in central China and a brief description of the present situation. The author says that the Muslims in this area have been almost completely assimilated and that their living standard is low, although through mutual aid there are few extremely poor Muslims.

7027 "Islam in Kaifung, China." *Moslem World* 9, 4 (October 1919): 426-428.

This is a description of mosques in Kaifeng which appeared in a magazine, *South Baptist*, written by Rev. E. McNeill.

7028 Vissière, A. "L'Islamisme à Hang-Tcheou." *Revue du Monde Musulman* 22 (1913): 1-84.

This is a detailed description of various monuments of the Muslims in Hang-Tscheou. It describes the Muslim sites, the eight pavilions, the Grand Mosque and its inscriptions (translated) and a Muslim cemetery.

See also 1020, 1025, 1093, 5028, 5029, 7101, 9012.

## 3 Yunnan and Southwest

This province of southwest China, which was conquered and made part of the Chinese Empire under the Yuan dynasty (1279-1368), became one of the most densely populated by Muslims. After its inclusion in China, its first Governor, Seyyid Edjell, became a very venerated figure among Chinese Muslims. Yunnan was also the site of many Muslim rebellions, the most famous of which occurred in the nineteenth century and saw attempts by Muslims to establish an independent Muslim state based in Tali (1856-73). Because of Yunnan's proximity to Vietnam, Burma and Tibet, various explorations were mounted by the British and the French to that



region and in the process some very valuable field reports were written.

### List of Publications

7029 Anderson, John. *Mandalay to Momien*. London: Macmillan, 1876.

This is a record of two expeditions to western China in 1868 and 1875. A description of Muslims in Yunnan is included, as well as documentation of the revolt in that area and an account of the area's early history.

7030 Babar, Colborne. *Travels and Researches in Western China*. Taipei, 1882; London: Royal Geographic Society, 1971.

The author traveled through the western provinces of China, notably Yunnan and Tibet. He gives some detailed reports of his meetings with, and observations about, Muslims whom he saw on his route.

7031 Chan, Wellington. "The Panthay Embassy to Britain: An Abortive Diplomatic Mission of the Moslem Rebellion in Yunnan." *St Anthony's Papers 20*, Far Eastern Affairs No. 4. Oxford, 1956-1970.

This article deals with a delegation sent by the rebels of Yunnan to England in the summer of 1872.

7032 Cordier, Georges. "Le Barrage de Song-hua-fa." *Revue du Monde Musulman* 34 (1917-18): 172-176.

The great dam built by Seyyid Edjell under the Yuan dynasty (1279-1368) was repaired in the nineteenth century. A detailed blueprint of the dam is included.

7033 Cordier, Georges. "Les Mosquées du Yunnan." *Revue du Monde Musulman* 38 (1920): 85-101.

Cordier provides a detailed description of mosques in Yunnan and their environment. Some inscriptions were picked up by the author, analyzed and translated.

7034 Cordier, Georges. "Les Mosquées de Yun-nan fou." *Revue du Monde Musulman* 28 (1914): 141-157.

On the basis of historical documents and fieldwork, Cordier covers the mosques of the capital of Yunnan (Kunning, at the time Yunnan-fu). To the physical descriptions are added photographs of the sites.

7035 Cordier, Georges. "Révolte musulmane au Yun-nan." *Revue Indochinoise* 12 (1909): 656-675.

This article retells the saga of the Muslim revolt of Yunnan according to Chinese sources, as opposed to the version of M. Rocher, which uses Muslim sources.

7036 Cordier, G. "Le Yunnan." *Revue Indochinoise* NS, 24 (1914): 403-436.

This is a detailed geographic description of the terrain and minerals found in Yunnan. These descriptions are important because they are based on fieldwork and reflect traditional Chinese geographic thinking.

7037 Cordier, G. "Le Yunnan." *Revue Indochinoise* NS, 25 (1915): 99-134, 371-398.

Here Cordier describes agricultural production in Yunnan, vegetation, transportation, commerce and the aboriginal tribes and their customs. Detailed charts of Yunnan trade are part of this first-hand survey, found nowhere else.

7038 Cordier, G. "Le Yunnan." *Revue Indochinoise* NS, 26 (1916): 61-102.

This is a geographic and historical survey of the province. Short summaries are given on each major town and city, with demographic, ethnic and economic data. A useful bibliographical list of European and Chinese sources is attached to the article.

7039 Cordier, G. "Les Musulmans du Yunnan." *Revue du Monde Musulman* 24 (1913): 318-326.

Cordier discusses the role of the Muslims in the 1911 revolution and the revolutionary movement. He claims that



they played a minor role and were apathetic, and attempts to explain why.

7040 Cordier, G. "Les Mosquées de Yun-nan fou." *Revue du Monde Musulman* 27 (1914): 141-161.

The author not only describes the many mosques in Yunnan, but also gives the exact location of these mosques. He then translates the texts of the steles found in these mosques, which include many details on the history of Chinese Islam in general, and Yunnan in particular.

7041 Cordier, G. *Les Musulmans du Yunnan.* Paris: Imprimerie Tonkinoise, 1927.

The author begins with a general history of the arrival of Islam in China and of the literature of Chinese Muslims. He then describes Yunnan itself, with the arrival of Islam in Yunnan, and gives a physical description of the Muslims there. Other chapters include descriptions of mosques, summaries of beliefs and customs, the relationship between Chinese Muslims and the Pan-Islamic movement and the events of the Yunnan rebellion according to Chinese documents.

7042 Cordier, G. and Vissière, A. "Renseignements envoyés par M. G. Cordier sur la Chambre funéraire et le Temple commémoratif du Seyyid Edjell à Yun-nan-fou." *Revue du Monde Musulman* 15 (1911): 60-69.

This is a detailed description of the tomb of Seyyid Edjell, complete with diagrams. The Chinese titles given to this illustrious man are also analyzed in detail by the authors.

7043 Cordier, G. and Vissière, A. "La Mosquée de Ta-houa-sseu." *Revue du Monde Musulman* 18 (1912): 164-170.

Dabry de Thiersant, in his book, *Le Mahométisme en Chine*, describes a mosque in the district of Kiun-Ming-Hien, on a mountain called Ta-Houa-Chan. The authors, after much research in the area, came to the conclusion that there was no such mountain in the region.

7044 Davies, H. R. *Yunnan: The Link between India and the Yangtze.* Cambridge: Cambridge University, 1909.

This British official undertook a hazardous trip through southwest China to detect possible access from India to the Yangtze basin. En route he reports many events and observations relating to the Yunnan Muslims (Panthays), who still had fresh memories of their failed rebellions.

7045 Forbes, Andrew D. W. "The Wa-Panthay War of 1926-27: Hui Supremacy in the Sino-Southeast Asian Borderlands," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, Cambridge, Mass.: Harvard University, 1989.

The Muslim community of Panlong was established in 1875 and became very wealthy. In 1926 the Chinese Muslims or Panthays rebelled against the leaders of the Wa states as a result of their desire to control trade. The Panthays emerged victorious. Forbes explains the causes, events and effects of this war.

7046 Gan Wei, Alice Bihyun. The Muslim Rebellions in Yunnan (1855-1873). Doctoral dissertation submitted at the University of Chicago, 1974.

This is probably the best recent work on the Yunnan rebellion which threw southwestern China into chaos in 1855-73, in the process establishing a Muslim state, based in Tali, which was ultimately crushed by the Imperial forces in 1873. The book examines the causes of the rebellion, the Tali sultanate, the government of Tu Wen-hsiu, the battle of the besieged state against the more numerous Imperial forces and the downfall of that Muslim independent entity. It includes 300 pages of text and another forty of appendices, indexes and illustrations.

7047 Graham, David Crockett. "Mohammedanism," "Christianity" in *Folk Religion in Southwest China*, 62-67. Washington: Smithsonian Institution, 142, 2 , 1961.

Short descriptions of the origins and history of Islam and Christianity in China are followed by a bibliography of both topics.

7048 Hanna, A. C. "The Panthays of Yunnan." *The Moslem World* 21, 1 (1931): 69-74.



This is a short description of the religious life, ethnic composition and occupations of the Muslims in Yunnan. The author believes that more missionary work must be done among these people.

7049 Joyce Raymond, H. "An Unusual Opening in Yunnan." *Friends of Moslems* 21, 4 (October 1947): 39-42.

In this short article the author deals with an opening of a Muslim middle school in one of the eighteen villages of the greatest concentration of Muslims in the west of Yunnan province. This school functioned at the same time as a religious college for training Ahungs.

7050 McLellan, John. Causes of the Muslim Revolt in Yunnan 1855-1873. Unpublished MA thesis.

McLellan discusses the causes of the revolt and the reason why the Moslem leader of the rebellion chose to collaborate with some of the Han Chinese (they were aborigines who sometimes sided with the Chinese but usually preferred the Moslems).

7051 "The New Empire of the Mohammedans in Yun-nan." *Das Ausland* 46 (1873): 254-257.

This article describes the Muslims of Yunnan and how, incited by their neighbors in the north, encouraged by the Tai-ping revolution and agitated by the boundless fanaticism against all non-believers which is characteristic of Islam, they made repeated attempts to free themselves from Chinese rule. It describes how they succeeded, under the leadership of Sultan Suleiman, in freeing nearly the entire province from Chinese domination, as well as their attempts to form foreign relations with England.

7052 Pourias, A. *La Chine: Huit Ans au Yunnan*. Lille, 1888.

This book contains a chapter dealing with the Muslim rebellion of Yunnan.

7053 Rocher, Emile. *La Province Chinoise du Yunnan*. 2 vols. Paris: Leroux, 1879.

This long and detailed account of the ethnography, history and geography of Yunnan was the result of the author's voyage to that province. As he was there during the rebellions, there is a long and detailed description of the uprising.

7054 "Sayyid Ajal Shams ed-Din: A Biography." *Islamic World* 3, 1 (1939).

This is a biography of Sayyid Ajall Shams ed-Din, the Moslem governor of Yunnan under the Yuan dynasty who lived from 1210 to 1279. The author gives an illustration of the favorable policy towards Moslems under the Yuan dynasty.

7055 Soulie, George. "Les Musulmans du Yunnan." *Revue du Monde Musulman* 9 (1909): 209-223.

This is a description of the Moslems of Yunnan, their origins in China, their religious life and beliefs, physical traits, their language and the size of their population.

7056 T'ien Ju-k'ang. "New Light on the Yun-nan Rebellion and the Panthay Mission." *Memoirs of the Research Department of the Toyo Bunko* 40 (1982): 19-56.

This very insightful study sheds light on the contacts between Tu Wen-hsiu, the leader of the Muslim rebellion in Yunnan (1855-73), and the British and the French. In his attempts to gain legitimacy for his Muslim state, Tu approached those two foreign powers, but all his efforts proved vain.

7057 Vissière, A. "Les Seyyid Edjell et les Bayans dans l'Histoire et l'Épigraphie mohamétane de Chine." *Revue du Monde Musulman* 18 (1912): 171-184.

Here the author, using various sources, reconstructs the life of Seyyid Edjell Chams ed-Din Omar and his descendants' role in the Mongol government of the Yuan dynasty. Seyyid Edjell was the first governor of this province which was annexed to China by the Yuan Emperor.



7058 Vissière, A. "Travaux d'hydraulique de Seyyid Edjell au Yunnan." *Revue du Monde Musulman* 12 (October 1910): 167-193.

Based on Chinese sources, Vissière depicts in great detail the works of drainage and irrigation conducted by Seyyid Edjell during the Yuan period, and evaluates the repairs needed in his lifetime to stop floods.

7059 Vissière, A. "Biographie du Seyyid Edjell Chams ed-Din Omar." *Études Sino-Mahométanes I*. Paris: Ernest Leroux, 1911.

This is a translation of the biography of Seyyid Edjell taken from Yuan-shih, the official history of the Mongol dynasty.

See also 0004, 0006, 0026, 0030, 1013, 1020, 1031, 1054, 1093, 4015, 5004, 5039, 6005, 6006, 6016, 6018, 6027, 9012.

## 4 Tibet

Islam in Tibet was scarce, but due to the link it provided between India and Yunnan, the Muslim communities of merchants in the Himalayas were often visited and reported upon by Christian missionaries and Muslim travelers.

### List of Publications

7060 Francke, A.H. "Islam among the Tibetans." *Moslem World* 19, 2 (April 1929): 134-140.

This is a historical summary of the presence of Islam in Tibet and its relations with China and India. The author describes how Islam was introduced to Tibet and Ladak from Kashmir by the first Muslim King of Kashmir in the fifteenth century, and then by Mongols at the beginning of the sixteenth century. He describes the stronghold of Islam in these regions and says that the Mohammedan system of marriage brings more and more converts to Islam. He concludes with Christian missions established in these regions.

7061 Gaborieau, Marc. *Récit d'un Voyageur musulman au Tibet.* Paris, 1973.

A Muslim traveler was in Tibet in the late nineteenth century and wrote a report of his trip, with a particular focus on Muslims he encountered in Tibet. Some useful details are given about Chinese Muslims as well.

7062 Griebenov, M.G. "Islam in Tibet." *Moslem World* 26, 2 (April 1936): 127-129.

This is a brief history of Himalayan Islam and its relationship with Chinese Islam. The author discusses the Mohammedan invasion of Tibetan territory and says it was always for trade and power. Most Muslim merchants became fluent in Tibetan, and Muslim firms established trading posts in almost every monastery. The author deals with the relations between Chinese Muslims and Tibetans and concludes with Muslim trading routes to Lhasa.

7063 Harris, George. "On the Borders of Tibet." *Moslim World* 15, 2 (April 1925): 164-167.

The author describes his experience and contacts with Muslims in Hsi-ning, their mosques and the way they pray. He goes on to describe the state of Christianity among those people; some of them believed in Christ yet outwardly they were still Mohammedans. He concludes that these people deserve more attention than they get.

7064 Israeli, Raphael. "An Arabic Manuscript on China and Tibet." *Arabica*, 39 (1992): 207-215.

This is an analysis of a manuscript called *The Book of Iqlims in History*, by Mohammed b. Hajji Ali, written in 1585. The author was commissioned to write the book by Murad Pasha, a military commander, later to become Grand Vizier. The part of the book dealing with China, Tibet and Central Asia deals more with fantasy and hearsay than with actual data. The author attempts to understand why Murad Pasha would commission such an account and why that specific title was chosen.

7065 Israeli, Raphael. *Muslims in China.*

See no. 1036, Chapter 10 and Index.



## 5 Mongolia and the North

Though the presence of Islam in Mongolia was rather sparse, some Muslim communities did exist there, especially in connection with the silk road. Nomadic Muslims also traveled the length and breadth of the Gobi desert in search of commerce.

### List of Publications

7066 Chang, Hajji Yusuf. "Muslim Encounter with the Mongols and Its Varied Consequences for Muslims in West Asia and in China." *Journal Institute of Muslim Minority Affairs* 5, 2 (1984): 269-291.

This article discusses the role of the Muslims in Mongol expansion into and takeover of China. The author traces the history of Mongol expansion and then explains Khubilai Khan's role in China and the establishment of the Yuan dynasty, which gave a particular status to Muslims there. The consequences of the Muslims' preferential treatment had an impact on the future of the Hui minority in China.

7067 Dawson, Christopher, ed. *Missions to Asia: Narratives and Letters of the Franciscan Missionaries in Mongolia and China in the 13th and 14th Centuries.* New York: Harper, 1955.

These missionary reports from the inner Asian frontiers of China throw some light on missionary encounters with Muslims and describe theological debates between them.

7068 Hedin, Sven. *Through Asia.* 2 vols. New York and London: Harper and Brothers, 1899.

This is a description of the author's travels through China. Chapter 38 describes his experiences on the edge of the Gobi Desert and his contact with the Moslems there. Chapter 60 describes his experiences with the Moslems in the city of Khotan.

7069 Inglis, James. "Islam in Manchuria." *The Moslem World* 6, 3 (July 1916): 296-299.

This is a short description of the demography, life and customs of the Muslims in Manchuria. The author also reports on the latest developments in missionary activities.

7070 "Moslem Children and the Japanese Language." *Islamic World* 2 (1939).

This is a summary of the impressions of a journey in Manchuria, China and Mongolia in autumn 1938. The author concentrates on the education of Muslim children and their learning of Japanese.

7071 Pelliot, Paul. "Une Ville musulmane, dans la Chine du Nord sous les Mongols." *Journal Asiatique* 2, 11 (October-December 1927): 261-279.

The author attempts to determine the location of a town called "Joju," which was mentioned in the reports of Marco Polo.

7072 Riddley, H. French. "Through the Gobi Desert." *Moslem World* 17 (1927): 233-241.

Muslim communities are to be found in almost all regions of China. Several of them live in the Gobi Desert, or Inner Mongolia. Their peculiar way of life among local nomads is reported in this short article.

7073 Thwing, E.W. "Islam in China Today." *Moslem World* 7, 1 (January 1917): 75-79.

This is a description of missionaries' experiences with Muslims of Peking. Thwing explains how at that time the Muslims of China were attempting to strengthen and unify the Muslim community and to improve the situation of Muslims. He also describes the difficulties of convincing Muslims of the Bible's truth, as they are firm believers in Islam.

See also 0003, 1020, 1029, 1090, 2012, 2014, 2018, 2019, 3014, 4005, 4009, 5005, 5028, 6028, 7104, 9003.



## 6 Coastal China and Taiwan

Unlike the southwest and the northwest, where Muslims are settled in urban as well as rural centers, in the east of China the Chinese Muslim communities occupy certain quarters of the major cities, where they can maintain their own lifestyle in an artificial majority environment created by the sheer number of their members who congregate together. In those centers, like Peking, Tientsin, Shanghai, Nanking and Canton, they often led a vigorous and lively community life.

### List of Publications

7074 Chen Da-Sheng. "The Role of the Mosque in the Reacceptance of Islam by Muslim Descendants in Quanzhou during the Ming Dynasty," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 77-100. Cambridge, Mass.: Harvard University, 1989.

In this essay the author discusses the origins and history of the Muslim community of the city of Canton. He dwells on the different lineages of Muslims settled in this city and divides them into two parts: those who live inside or around the mosque of Canton, who left Islam and then reconverted; and those who settled in other parts of the city, the suburbs or the counties around the city, who finally left Islam. The author tries to trace the time of proselytism by each lineage of the Muslim descendants of Canton. He tries to find out what were the important reasons for this change of religion and what was the role of the mosques in the process of proselytism.

7075 "The Echoing Tomb: A Mohammedan Mosque and Burial Ground near Canton." *Chinese Repository* 20 (1851).

This is a description of the Mosque mentioned in the title.

7076 Gowing, Peter. "Islam in Taiwan." *Southeast Asia Journal of Theology* 11 (1969).

Gowing's survey of the history of Islam in Taiwan differentiates between native Muslims who were pushed to

the margins, and the Muslim supporters of Chiang Kai Shek who moved in from the mainland and took over local Muslim life.

7077 Pang Keng-Fang. "The Muslims of Hainan Island and Their Southeast Asian Connections: A Preliminary Analysis," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 62-76. Cambridge, Mass.: Harvard University, 1989.

In this essay the author discusses the small Muslim community in Hainan Island, within the socio-political context of the People's Republic of China, and tries to explore its relationship with some Southeast Asian communities. The author begins with a brief description of Hainan Muslims and deals with their history and ethno-history and examines their Indochinese origins.

7078 Pettus, William Bacon. "Mohammedanism in Nanking." *The Chinese Recorder* 39 (1908): 395-402.

This is an analysis based on discussion with Muslims, and the first-hand experiences of the author, of the origins of Islam in China, and the economic and social conditions of Muslims in Nanking.

7079 Pillsbury, Barbara. "Blood Ethnicity: Maintenance of Muslim Identity in Taiwan." Paper presented to the Conference on Anthropology in Taiwan, August 1976.

In Taiwan there are two groups of Muslims: those who arrived in the seventeenth century from the mainland, who are called "Taiwanese Muslims"; and those who arrived after 1949, known as "Mainlander Muslims." Pillsbury describes the basis of Muslim ethnic identification in Taiwan; she contrasts the ethnic accommodation, acculturation and assimilation of Taiwanese Muslims with Mainlander Muslims and concludes by placing Muslim ethnicity in China in a wider comparative framework.

7080 Pillsbury, Barbara. "Getting Ahead in Han Society: Muslim Identity and Status in Taiwan," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*. Cambridge, Mass.: Harvard University, 1989.



In this essay the author discusses the Muslim population of Taiwan that tells us much about acculturation, secularization and the impact of modernization and economic liberalization on the Muslim minority. She describes and discusses the history and dynamics of Muslims in Taiwan in order to contribute to an overall and broad understanding of Islam in China. Her findings and conclusions are derived from anthropological fieldwork conducted in Taiwan over the past eighteen years. She divides the Muslims of Taiwan into two distinct populations: the "Mainlanders," who came to Taiwan from the mainland around 1949 and thereafter and their descendants; and the "Taiwanese," who are descendants of Muslims who had migrated to Taiwan in the 1600s. She describes their political role, economic and religious life and examines terms used by and about the Hui.

7081 Vissière, A. "Inscriptions sino-mahométanes du Fou-tcheou." *Revue du Monde Musulman* 27 (1914): 162-173.

A list of inscriptions dating to the fifteenth century provides historical and documentary background for the establishment of some Muslim sites in Fu-Chou.

See also 0009, 0015, 1020, 1030, 1090, 3014, 5028, 5029, 5032, 5033, 6019, 6020, 6022, 7070.

## 7 Sinkiang (Turkestan) and Central Asia

Sinkiang, or Chinese Turkestan, is populated by Muslim Turkic ethnic groups who are considered as separate and different from the Muslims of China proper (the Hui). They too have a long history of unrest and rebellion, the most memorable event being the Yakub Beg uprising of the 1860s and 1870s. This area is particularly sensitive from the Chinese viewpoint not only due to its Muslim majority population, but also because of its proximity to the Soviet boundary and by reason of the ethnic links between tribal groups on both sides of the border.

## List of Publications

7082 Alptekin, Erkin. "The Uygurs." *Journal Institute of Muslim Minority Affairs* 8, 2 (1987): 302-310.

This is a general description of the Uigur people during the traditional period. It begins with a historical survey of the Uigurs, their relationship with, and aid to, the falling T'ang dynasty, and the different Uigur groups that were subsequently formed. It also includes a section dealing with Uigur language, culture, religion, literature and medicine.

7083 Barfield, Thomas J. "Decollectivization and Kazak Culture Identity," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 784-806. Cambridge, Mass.: Harvard University, 1989.

In this essay the author deals with the Kazakhs of the Altai mountains who are Turkish-speaking Muslims whose primary occupation is pastoralism; they form the easternmost extension of the larger Kazakh ethnic group found to the west in the Soviet Union. He describes their economic life and deals with the impact of the economic reforms of the 1980s on their economy. He examines the response of the Kazakhs to these economic changes, the organizational difficulties associated with them, and with the cultural and religious consequences of these changes. Low priority was placed on Islam, either in its practice or in the support of religious specialists and institutions. The author also describes Kazakh relations with other ethnic groups.

7084 Blochet, E. "La Conquete des États nestoriens." *Revue de l'Orient Chrétien* 3e Série, 5, 20.

This article examines the various sources concerning the Shi'ite conquest of Central Asia and the relations with Buddhism and Christianity and their influences on Islam in this area.

7085 Castagne, Joseph. "Le Problème du Turkestan chinois." *Revue des Études Islamiques* 7 (1933): 153-184.



The article details the international conflict surrounding Sinkiang and the various Muslim groups: Dungans, Kirghiz, etc., who had a stake in that conflict. An interesting view of the Indian Muslims on this matter is given.

7086 Catrice, Paul. "Islam in Central Asia." *Moslem World* 24, 3 (July 1934): 246-256.

This is a brief survey of Muslim populations on both sides of the Sino-Russian frontier. The author describes the evangelization of Muslims in Russian Asia, Russia's double policy towards Islam in the Soviet Union, the intensive effort of the Russian government to lessen illiteracy among Muslims in Russia and the cultural and material progress made by the Soviets in Central Asia.

7087 Chen, Jack. *The Sinkiang Story*. New York: Macmillan, 1977.

This is a history of Sinkiang province in northwest China. It describes the history of various religions in the area and the various ethnic groups. It includes an examination of Islam in Sinkiang in the modern period.

7088 Dyer, Svetlana Rimsky-Korsakoff. *Iasyr Shivaza: The Life and Works of a Soviet Dungan Poet*. Frankfurt: Verlag Peter Lang, 1991.

The Dungans are Chinese Muslims, living mainly in the Kirghiz and Kazakh Soviet Socialist Republics, whose ancestors migrated to Russia more than 100 years ago. They speak the Kansu and Shensi dialects, but write their Chinese speech with the Cyrillic alphabet. Iasyr Shivaza (1906-88) is the most celebrated poet of the Dungans. He wrote numerous poems and many novels; he translated works from Russian and Kirghiz into Dungan; he compiled school textbooks for Dungan children; and he helped in the creation of the present Dungan alphabet. Iasyr Shivaza worked in the Kirghiz State Publishing House, edited a Dungan newspaper and served in the Second World War as a war correspondent. This work discusses his life and achievements.

7089 Dyer, Svetlana Rimsky-Korsakoff. "The Dungans: Some Aspects of the Culture of Chinese Muslims in the Soviet Union," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 521-558. Cambridge, Mass.: Harvard University, 1989.

In this essay the author discusses the Dungans, a small ethnic minority living in the Soviet Union who are descendants of the Chinese Muslims who migrated to Russia over 100 years ago. She describes the two migrations of the Dungans into Russia: the first from 1862 to 1878 as the direct outcome of Muslim rebellions in the northwest; and the second after the signing of the Treaty of St Petersburg on 12 February 1881. The author describes their language, their material culture – kolkhozes, houses, clothes and food, their spiritual culture – present day education, religion and Muslim features of their life.

7090 Fleming, Peter. "From Peking to Kashgar, with Special Regard to the Road from Tangar to Cherchen." *Journal of the Royal Asiatic Society* 23 (1936): 62-75.

These are notes for a lecture presented to the Royal Asiatic Society about a trip taken by the author through China to India using a route not well known by Westerners.

7091 Gosh, Stanley. "Heartland of Turan: The Turkis of Sinkiang," in S. Gosh, ed., *Embers in Cathay*, 71-93. New York: Doubleday, 1961.

This chapter begins with an ethnic description of the different Muslim groups of northwestern China. The author then describes the history of the region, beginning with the process of conversion of the area to Islam. The main body of the chapter is a discussion of the history of eastern Turkestan, focusing on the continuous attempts of the Chinese regime to take over the region and the region's relations with the Soviet Union and Tsarist Russia.

7092 Grim Wood, Ernest. "The Problem of Central Asia." *Moslem World* 28, 1 (January 1938): 22-27.

The author begins by describing early explorations of Central Asia and missionary activity in the area. He discusses the various aspects of evangelism and the problems facing missionaries in Central Asia.



7093 Harris, George K. "Three Types of Moslem Leaders." *Friend of Moslems* 21, 3 (July 1947): 29-32.

In this short article the author deals with some elements which bind Muslim communities in Tsinghai together with great tenacity. The Muslim leaders of these communities are divided into three types: the influential middle or farming class; the teacher class in the small Muslim villages of Tsinghai; and the Sufi leaders.

7094 Hayward, H.D. "Perplexing Sinkiang: Problems Which Now Face Chinese Turkestan." *Moslem World* 25, 2 (April 1935): 182-195.

The author outlines the problems facing Xinjiang, because he believes that it is important to understand its position in order to adopt the proper strategy for missionary activity. The problems include communication, immigration, Pan-Turanism and Pan-Islamism.

7095 Hottinger, Arnold. "In China's Far West." *Swiss Review of World Affairs* 40, 2 (1990): 14-15.

This is a short article written several months before there were indications of unrest in Xinjiang under Communist rule. It includes an historical account of the region and its importance to the Imperial and Communist regimes in China. The author discusses the previous Muslim revolts and claims that, although tension between Muslims and Han Chinese remains, there is no visible persecution of Islam and there is simply open competition between the Hans and the Muslims for numerical superiority.

7096 Hunter, G.W. "The Chinese Muslims of Turkestan." *Moslem World* 10, 1 (January 1920): 168-171.

Chinese Turkestan was surveyed by Hunter of the China Inland Mission in Sinkiang. He provides a list of the Muslim ethnic groups of that region such as the Sarts, also called Turki, the Kazakhs, the Kirghiz, the Tungans and the Tatars, and some details on their literature.

7097 Hunter, G.W. "Islam in Central Asia." *Moslem World* 20, 1 (January 1930): 20-23.

This is a short summary of the major political events among the Muslims in Central Asia. The author describes how King Nasrallah of Bukhara obtained the throne in 1825, and how he led his people into rape, robbery and murder. The author also describes how Sayyid Mohammed Din Khajem rose up against the Chinese and for a short time took possession of Kashgar (1814). He also describes other Muslim upheavals in Chinese Turkestan while the Chinese government had much trouble with the Taipings in central China.

7098 Hunter, G.W. "In Chinese Turkestan." *The Chinese Recorder* 16, 8 (August 1910): 511-516.

This is a description of the different ethnic groups of Central Asia, among them the Tungans, better known as Chinese Mohammedans; the Turks or Turkis, better known as the Ch'ant'eos and probably the aboriginal tribes of the southern part of this province; the Kirghiz, a race of nomad Turks living in the mountains south of Yarkand; the Kazakhs, called by the Chinese "Hasa" – the name of several vast hordes of nomads; several Mongolian tribes and Manchus of the Sipo and Soluem tribes. The author also describes missionary work among these minorities.

7099 Isenbike Togan-Aricanli. "Differences in Ideology and Practice: The Case of the Black and White Mountain Factions," in *The Legacy of Islam: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 642-672. Cambridge, Mass.: Harvard University, 1989.

This is a discussion of the two foremost factions of Muslims in the seventeenth and eighteenth centuries - the so-called "Black Mountain" and "White Mountain" factions, under the leadership of the "Khojas," representing the two saintly lineages of the Naqshbandi Khwajagan who came to rule over the Tarim basin between 1678 and 1759. The author proposes that the political conflict between these two factions is reflected in the religious differences within the factions.



7100 Kim Ho-dong. "Nomads and Saints in 14th-16th Century Chinese Turkestan," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 673-732. Cambridge, Mass.: Harvard University, 1989.

In this essay the author deals with Muslim saints who worked for the propagation of Islam and contributed to the conversion of non-Muslims. These saints or mystics, called "Sufi," formed an organization called "Tariqa" or "path," and began visiting the steppes working for the conversion of the nomads of Central Asia to Islam. The author deals with the relations of the early Muslim saints with nomadic rulers, their roles in sedentary eastern Turkestan society, and the peculiarities of their responses to the increasing activities of the Naqshbandi sufis. He reappraises the significance of the non-tariqa saints in the historical development of Chinese Turkestan from the fourteenth to the sixteenth centuries.

7101 Lepage, A. "Soumission des Tribus musulmanes du Turkestan par la Chine." *Revue du Monde Musulman* 11, 7-8 (1910): 345-386.

This is an inscription in Chengtu, the capital of Szechuan, one of the most beautiful inscriptions in China. One such inscription describes the campaign against the Muslims of Turkistan. Although the inscription does not give a full detailed account of the campaign, the story is complete. The article tells the history of the campaign according to the inscription.

7102 Mair, Victor H. "Chinese Language Reform and the Dungan Script in Soviet Central Asia," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 559-596. Cambridge, Mass.: Harvard University, 1989.

When the Dungans first arrived in Russia over a century ago, except for a few Ahongs, virtually the entire population of the Dungans was illiterate. Now the Dungans are almost wholly literate; but they do not read Chinese or Arabic – instead, they read a combination of Soviet Dunganese, Russian, Kazakh, Kirghiz, or Uzbek, all in the Cyrillic alphabet. The Cyrillic alphabet has served the

Dungans well in helping them to preserve their language and identity. In this essay the author discusses some of the advantages and disadvantages of cyrillicization of the Soviet Dunganese, as the Soviet Dungans are by no means the only speakers of a Han language to have experimented with a phonetic script. This essay is an exercise in applied linguistics and socio-linguistics as it focuses on the practical aspects of Soviet Dunganese as they relate to Chinese script reform. The rich experience gained by users of the Soviet Dunganese alphabet with regard to the problems of word boundaries, hyphenation, tones, stress, homonyms and proper names is crucial to those who wish to provide modern standard Mandarin with an alternative alphabetical script.

7103 Manni Tan. "Urumqi: Multinational City in China's Far West." *China Reconstructs* 30, 1 (January 1981): 32-39.

This is a short description of the history of the city of Urumchi and its importance as a stopover on the silk road. This is an account of the different Muslim minorities in Sinkiang and of natural resources and communications in that region. The author also deals with education and customs of the Muslim minorities in Sinkiang.

7104 Menjani Nikmet. "The Spread of Islam among the Kazakh People," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 733-757. Cambridge, Mass.: Harvard University, 1989.

This essay deals with the early spread of Islam among the Kazakhs. The author describes the advance of Islam in the pasturelands and during the Mongolian Khanate. He deals with Islam in Kazakh nomadic society and with the social and cultural influences of Islam.

7105 Muti'i Ibrahim. "The Islamic Madrassah in the Early Period of Uigur Conversion to Islam," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 597-618. Cambridge, Mass.: Harvard University, 1989.

This is a discussion of the important role of Islamic education or the Islamic Madrassah in the process of



Islamicization among the Uigur people who had converted to Islam. Previously, they were strongly influenced by Shamanism, Manichaeism, Buddhism and Nestorianism. The author describes the Madrassah in the Karakhanad dynasty, its architecture, courses and educational methods. He also describes the cultural background of the Kashgar Madrassah and its famous scholars.

7106 Naby, Eden. "Islamic and Secular Identity among China's Central Asians," Paper prepared for The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, Harvard University, April 1989.

Naby discusses the possibility of the revival of aspirations for political autonomy among the Central Asians. She believes that in order to examine the issue, it is imperative to define the political identity of the Central Asians. Here she deals with the Chinese Central Asians.

7107 Nyman, Lars Erik. *Great Britain and Chinese, Russian and Japanese Interests in Sinkiang, 1918-1934*. Malmo: Scandinavian University Books, 1977.

This book begins with a history of Xinjiang and a summary of the provincial policy of the governor of Xinjiang, Yang Tseng-Hsin, and the economic situation in Xinjiang. The author then describes the attempts of different Western states to gain influence in the region and concludes with a discussion of the degrees of foreign influence in Xinjiang.

7108 Pahta, Ghulamuddin. "Changing Muslim Status in Eastern Turkestan." *Journal Institute of Muslim Minority Affairs* 7, 1 (1986): 124-133.

The author begins with a short description of the Muslims of eastern Turkestan, including their origins and supposed population size. The main body of the article discusses the position of the Muslims under different nationality policies during the modern period. He includes an interesting section on Soviet views of the treatment of Chinese Muslims. The economy of the frontier region is also discussed. The author concludes with a summary of the recent reforms and their limitations; he believes they are influenced by the foreign policy of the People's Republic of China.

7109 Pelliot, P. "Neuf Notes sur les Questions d'Asie centrale." *T'oung Pao* 26 (1928/29): 201-266.

The questions referred to in the title are those of the Arabic inscriptions and documents in Chinese Turkestan.

7110 Raquette, G. "An Ordeal in Central Asia." *Moslem World* 29, 3 (July 1939): 271-274.

The author describes the persecution of Christian missionaries in Central Asia, specifically those of the Swedish Missionary Society. Trouble began in 1930 as an uprising against the Chinese government with the purpose of establishing Muslim rule in Central Asia. Prison, brutal torture and painful death befell those who dared to confess Christ; the last missionaries were pushed out from Chinese Turkestan to India in 1938.

7111 "The Rebellion in Chinese Turkestan." *Journal of the Royal Asiatic Society* 22 (1935): 100-105.

This is a summary of events leading up to the rebellion of the Tungans and a description of the rebellion itself, which took place in 1934. It includes a description of the general situation in the area.

7112 Sardi, Roostam. "The Islamic Republic of Eastern Turkestan: A Commemorative Review." *Journal Institute of Muslim Minority Affairs* 5, 2 (July 1984): 294-319.

In this essay the author deals with the "revolution of the three regions" (Ili, Altai and Tarbatgati) which resulted in the short-lived Islamic Republic of Eastern Turkestan. The author tries to throw some light on unexplored aspects of this revolution and to give an account of the events which took place in 1944-49 and determined to some extent the Communist regime's policy towards the nationalities and Sino-Soviet relations. There is a geographical and ethnographic description of Eastern Turkestan and an analysis of social and Russian factors in the uprising.

7113 Svanberg, Ingvar. "The Dolans in Xinjiang," in *The Legacy of Islam in China: An International Symposium in Memory of Joseph F. Fletcher, April 14-16, 1989*, 807-824. Cambridge, Mass.: Harvard University, 1989.



In this article the author deals with the ethnic diversity of the minorities of Xinjiang. He describes the Loplyk and the Abdals, but the main body of the essay examines the Dolan, one of the least known ethnographic groups of southwest Sinkiang. The author gives an ethnographic description of their traditional way of life, their distribution along the rivers in the southwestern part of Sinkiang, and deals with their economy, culture and language.

7114 "Xinjiang (Hui-Kiang)." *Islamic World* 2 (1939).

This is a talk broadcast on 17 March 1939 which describes the present situation of Muslims in Xinjiang: their life, traffic, races, foreign powers, the military clique, and their role in China.

See also 0001, 1010, 1023, 1030, 1034, 1076, 1082, 2001, 2014, 4005, 4012, 4014, 4024, 5010, 5033, 6016, 6024.

## IX JEWS OF CHINA

The minuscule Jewish community in China, which took root and developed in conjunction with, and under the shadow of, the more numerous Muslims in China, has been the object of interest for missionaries and other researchers alike, Jews as well as non-Jews. In practically all these books and reports references are made to the inextricable link between Jews and Muslims in China, the interactions between them and ultimately Jewish extinction, partly via assimilation to the Muslim community.

### List of Publications

8001 Chan Sui-Jeung. *The Jews in Kaifeng*. Hong Kong: Hong Kong Jewish Chronicle, 1986.

This monograph deals with the earliest arrivals of Jews to China. The author describes the Jewish community of Kaifeng and deals with their function as a community. He explores the decline of this community and raises the question of their survival in present day China.

8002 Dehergne, S.J. and Leslie, Donald Daniel. *Juifs de Chine*. Paris: Belles Lettres, 1980.

Much like White's classic on the Jews of China, this book examines the writings of Jesuits who researched the history of Jews in China, in the process making many references to Muslims there.

8003 Finn, James. *The Jews in China*. London: Ch'eng-Wen Publishers, 1843.

From this little booklet on Chinese Jews on the eve of their disappearance as a community, one can draw parallels with the neighboring Muslim community. The author describes the Jewish community in China, its origins and history, its synagogues, scripture, literature and inscriptions.

8004 Finn, James. "The Jews in China, Their Synagogue, Their Scriptures, Their History." *The Chinese Repository* 14, 7 (July 1845): 325-334.

This is a synopsis of a book by James Finn about the Jews in China. The information for the book was taken from the experiences of the missionaries. It contains a description of the Jewish community, its origins in China, its synagogues and scriptures.

8005 Israeli, Raphael. "Islam and Judaism in China: The Merger of Two Cultural Subsystems." *Asian Profile* 5, 1 (February 1977): 31-42.

In this article Israeli explains why Islam has taken such a strong foothold in China while Judaism disappeared and Christianity remained a marginal religion.

8006 "Jews in China." *The Chinese Repository* 3, 4 (August 1834): 172-175.

This short article deals with accounts by Jews, such as Benjamin of Tudela, and Jesuits about the origins of Jews in China and their route of arrival. There is an account of missionaries such as Matteo Ricci and Aleni about their contacts with the Chinese Jews, their synagogues and scriptures.



8007 Kublin, Hyman. *Studies of the Chinese Jews*. New York: Paragon, 1971.

This is a collection of articles by Western scholars like Lawrence Kramer, David S. Margoliouth, Rudolph Loewenthal, Chao Ying-Fang, Paul Pelliot, Donald Leslie and Adolf Neubauer on the origins and history of the Jewish communities in China. Some useful information about the Muslims is included.

8008 Kublin, Hyman. *Jews in Old* China. New York: Paragon, 1971.

These articles, written by Western scholars like James Finn, Marcus N. Adler, S.M. Perlman, Edward I. Ezra and Arthur Sopher on the origins and history, synagogues, scripture and literature of the Chinese Jews, also shed some light on their interrelationships with their Muslim neighbors.

8009 Leslie, Donald Daniel. *The Survival of Chinese Jews*. Leiden: Brill, 1972.

While this work centers on the Jewish community of Kaifeng, it relates their survival and then their extinction, in part, to their close relationship with the Muslim community which surrounded and at times dominated them.

8010 MacGillivray, D. "The Jews of Honan: A Tragic Story of Submergence." *Journal of the North China Branch of the Royal Asiatic Society* 59 (1928).

This analysis of the assimilation of the Chinese Jews of Honan conjures up comparisons with the much larger Muslim community.

8011 Parker, Edward H. "The Jews," in *China and Religion*, 164-177. London: 1905.

In this short essay on the Jews of China the author begins with the arrival of Jews from Persia in 1163 (Sung dynasty). He deals with the Jewish community and its synagogue at Kaifeng and with the tolerance towards the Jews during the Ming dynasty. He describes how Matthew Ricci first met the Jews, and deals with the unsympathetic

attitude of the Muslim Chinese towards them. There is also an account of scrolls and other valuables which belonged to the Jewish community of China.

8012 Pollak, Michael. *Mandarins, Jews and Missionaries.* Philadelphia: Jewish Publication Society of America, 1980.

This wide-ranging report on Chinese Jews, based mainly on Western scholarship, also sheds light on the relationships of the Jewish community in China with the much larger Muslim community.

8013 Shapiro, Sidney. *Jews in Old China.* New York: Hippocrene, 1984.

This is a collection of translations of Chinese contemporary writers and researchers who wrote on the history of Chinese Jews. Interspersed in that information are many details about Chinese Muslims.

8014 White, Bishop William. *Chinese Jews.* New York: Paragon, 1966.

This classic compendium of missionary writings and discoveries about the Jews of China also relates the interdependence that the Jews of China often developed with their Muslim neighbors.

See also 1036, 1087.

## X MISSIONARY REPORTS

Missionary reports on China, contained either in international missionary journals or in specific periodicals on China (see Bibliographies section and appendix on journals), or in special books and other publications on Chinese Islam, provide information and analysis of three sorts:

1 reports (books and articles) related to Chinese Islam, as an object of study;
2 surveys of missionary work which incidentally also tackle the Muslims of China;



3 summaries of missionary activity among Muslims in China, including consultations, conferences and field reports of efforts to evangelize them. Sometimes strategies devised for Chinese Muslims are also revealed in great detail.

### List of Publications

9001 Botham, Mark E. "Methods of Evangelism among Chinese Moslems." *Moslem World* 11, 2 (April 1921): 169-178.

The author begins with a short summary of work done by prominent missionaries in various parts of China and analyzes various methods of evangelism such as direct evangelism, medical and educational work to be used among Chinese Muslims. He describes what has been done in each field.

9002 Botham, Olive M. "Foundations: From Chinese Islam." *Moslem World* 40, 1 (January 1950): 7-15.

The author depicts the reasons why the process of evangelizing Muslims in China as elsewhere is so slow. It is because a Muslim who declares himself a Christian has to leave the protection of his family and tradition. Because Islam is the religion of a minority in China, it is hard to turn a Muslim from his faith. She notes that Muslim women are less likely to absorb Christian influences and discusses the difficulties of the Chinese church in its own attempt to evangelize the Han Chinese, including Chinese Muslims.

9003 *Chinese Recorder*

In the following volumes of this journal there are short pieces concerning missionary work among the Muslims: 16 (1885); 65 (1934); 68 (1937); 70 (1939).

9004 "Editorial Comment." *Chinese Recorder* 44, 2 (February 1913): 65-71.

This editorial comment deals with the problem of evangelizing the Muslims in China that stems from the fact that their religion is so distinct that they do not fully get along even with their compatriots, let alone with missionaries. The editorial discusses the problem of

estimating how many Muslims are in China and the work still to be done for them. It discusses conferences held in an attempt to deal with the problem of evangelizing Chinese Muslims and the need to learn the conditions under which future work must be done.

9005 Harris, George. "The Moslem Mind and the Gospel in China." *Moslem World* 19, 4 (October 1929): 403-406.

In a typical missionary vein the author tries to categorize the Chinese Muslims, to penetrate their "minds" as a group and as individuals and to devise ways to bring the Gospel to them.

9006 Harris, George. "Literature for Chinese Muslims." *Moslem World* 17, 2 (April 1927): 190-193.

A conference of missionaries held in Cairo in 1906 established standards of missionary work and of Christian textbooks to be distributed among Muslims. This article follows up those decisions.

9007 Harris, George K. "Spiritual Results among Moslems in China." *Moslem World* 23, 2 (April 1933): 156-163.

Harris deals with the results of missionary work among Chinese Muslims and classifies these Muslims into three groups: Muslims who had confessed Christ openly during baptism; Muslims who found Christ as their savior but had not yet openly confessed him; and Muslims who had a hidden desire to obey the teaching of Jesus Christ. The author gives examples of Chinese Muslims' reaction to, and comprehension of, Christian texts.

9008 Israeli, Raphael. "Muslims versus Christians in China." *Asia Quarterly* 4 (1976): 327-335.

Identical with Chapter 8 of item no. 1036, this offers a comparative analysis of the way Islam and Christianity, two rival monotheistic religions, competed for their place in Chinese society. Islam has largely succeeded, while Christianity had only marginal gains.



9009 Israeli, Raphael. "The Cross Battles the Crescent: One Century of Missionary Work among Chinese Muslims (1850-1950)." (forthcoming).

This article describes missionary efforts in areas populated by Muslims. Their lack of success among the Muslims is explained not only in terms of their striving to "save" Muslim souls, but also insofar as they regarded Islam as a rival religion in China.

9010 King, George. "Opening a Muslim Hospital in China." *Moslem World* 15, 4 (October 1925): 367-369.

King depicts missionary efforts to evangelize Muslims by way of providing them with medical facilities in Kansu. He describes the establishment of a small hospital in Hochow, Kansu, which serves as a branch hospital of the Lanchow Borden Memorial Hospital. He also describes the city of Hochow.

9011 King, George E. "The Borden Memorial Hospital in China." *Moslem World* 8, 3 (July 1918): 282-284.

This is a description by a missionary who worked in a hospital in Kansu of the intense race hatred that existed between the Muslims and the Han Chinese. There is also a description of the province of Kansu and the hospital serving Chinese Muslims, Tibetans, Turks and other foreigners. The hospital was built in Lanchow in memory of the late William Borden, who had hoped to work among the Muslims of Kansu but died in Egypt on his way to China.

9012 Malcolm, R., Bacon, John L. and Joyce, Francis, S. "How to Adequately Meet the Recognized Need of the Chinese Mohammedans." *The Chinese Recorder* 44, 2 (February 1913): 98-103.

In this article the authors deal with ways missionary work should be done among Muslims. In the first part Malcolm discusses in general the literature that should be brought to Muslims in order to evangelize them. In the second part Bacon describes the Muslim community of Kweilinfu, the capital of Kwangsi province, and discusses the ways missionary work should be done among the Muslims of this

city. One of his suggestions is that unlike missionary workers who deal with the Chinese, those who deal with Muslims should be well acquainted with Islam. In the third part Joyce deals with the ways missionary work should be done in Honan and stresses, among other things, the importance of well trained and specially qualified men for the work among Muslims.

9013 Mason, Isaac. "Christian Literature for Chinese Muslims." *Moslem World* 10, 2 (April 1920): 164-167.

This article discusses the use of the Chinese language as a medium for the propagation of missionary literature. The author says that in China the literate person wields great influence. The illiterate must depend upon such a person for an interpretation of any literature. That is why the Christian message should reach chiefly the Muslim readers and thoughtful people, and especially the Ahungs and leaders. He then discusses Christian literature prepared for Chinese Muslims that proves the truth of the Christian religion and rejects Mohammed's claims.

9014 Mateer, A.H. "The Present Condition of Mohammedanism." *The Chinese Recorder* 49, 8 (August 1918): 514-518.

This article deals with the dangers Islam faced in China in the early twentieth century. The author criticizes Muslim doctrine and the ordinary Mohammedan who does not seek the true principles of his religion. There was no prospect for the supremacy of Muslim doctrine which holds out no hope against a progressive Christian doctrine. He criticizes the Mullahs who seek their own comfort and have no concern for the advancement of religion or for the economic or intellectual condition of their folk. He deals with the threat posed by the Christian mission, which was brought to China by the imperialist countries, and concludes with the Revolution of 1911, which led to the loss of Muslim prestige and to a deterioration in their economic conditions.

9015 "Mohammedanism." *The Chinese Repository* 3, 4 (August 1834): 161-171.

This article deals with Mohammedanism and its present situation in eastern and western Asia. The main body of the



article deals with a book entitled *A Defence of the Gospel against Mohammedan Objections*; it includes a very short discussion of Chinese Mohammedans.

9016 Pickens, Claude L. "The Christian Church and Chinese Islam." *Moslem World* 29, 1 (January 1939): 63-72.

This is a brief report of the relationship between missionaries and Chinese Muslims. The author starts with the first Christian missionaries to China - the Nestorian Alopen who may have traveled to China with Mohammedan traders during the Tang dynasty. He describes the strong hold of the Christian church during Khubilai Khan's reign and the important positions which Muslims held during this period. He deals with the efforts of the Christian church to convert Muslims and discusses Christian-Muslim relationships during the twentieth century.

9017 "Resolutions on Work among Moslems." Resolutions of the Conference of Missionaries Working in Moslem Districts, held at Koalan (Lanchow), 18 and 19 July 1933.

This conference discussed the needs of missionaries and their aims.

9018 Ridely, H. French. "Missions to Moslems." *The Chinese Recorder* 62 (1911): 515-518.

Ridely assesses missionary work done among the Muslims in China and in the world at large. He tries to answer questions such as the number of Muslims in China, their places of residence, missionary work done among them and its success – all this in view of the rising tide of interest in the Christian world on behalf of missions to Muslims in China.

9019 Rhodes, F.H. "Among Chinese Moslems." *The Chinese Recorder* 46, 1 (January 1915): 9-13.

This is an evaluation of missionary work done among the Muslims in China and a description of what is still required for that work to succeed.

9020 Rhodes, Herbert F. "The Pillars of Islam." *The Chinese Recorder* 44, 2 (February 1913): 75-87.

The author discusses the need for a better knowledge of the Chinese Muslims, their beliefs and attitude toward Christianity for the success of missionary work among them. He deals with the need to bury the mistaken assumption that Islam is a negligible factor in the evangelizing work done in China. He then discusses Muslim belief that is not limited to the teaching of the Koran and discusses the doctrine of Islam under three topics: the Muslim view of the Bible; the Muslim verdict concerning Jesus Christ; and the Muslim belief concerning the Prophet of Islam – items that are important in missionary work in China.

See also 0018, 1007, 1064, 1066, 1068, 1069, 1086, 1099, 3010, 5034, 6026, 7003, 7004, 7007, 7014, 7019, 7020, 7024, 7025, 7048, 7060, 7073, 7092, 7094, 7110, 8003.

# Appendix: Journals

Many of the journals dealing with Muslims in China are (or were until defunct) published by missionary organizations which had a stake in spreading Christianity among Muslims everywhere, and in China in particular (see section X). These periodicals, which either reported regularly on missions throughout the world (e.g., *Moslem World*, *Revue du Monde Musulman*), or were specifically conceived for the mission in China (e.g., *The Chinese Recorder*, *The Chinese Repository*), or even more particularly zeroed in on the Muslims of China (e.g., *Friends of Muslims*), contain, in practically every issue between the 1880s and the 1940s (when this applies), besides regular-length articles which are treated in their various categories in the main annotated guide above, numerous brief notices of a few lines or one page, which reveal innumerable details on that aspect of missionary work in China. There are, however, other journals of general interest (e.g., *Journal of Asian Studies*).

*Abr Nahrain*
Leiden: E.J. Brill; Melbourne: University of Melbourne, Department of Semitic Studies, 1959–
(See 0011.)

*Afrique et l'Asie*, 1948-73.
*Afrique et l'Asie Modernes*, 1973–
Paris: Association des Anciens du CHEAM.
(See 4011.)

*Arabia: The Islamic World Review*
London: Islamic Press Agency, 1981-87
(See 1035.)

*Arabica: Revue d'Études Arabes*
Leiden: E.J. Brill, 1954–
(See 7064.)

*Aramco World Magazine*
Washington: Arabian American Oil Company, 1949–
(See 1063.)

*Asia*
New York: Asia Society, 1-5, 1974-78; NS 1, 1978–
Superseded a publication with the same title.
(See 1048, 2014, 3007, 3014, 6010.)

*Asia Quarterly*
Brussels: Université Libre de Bruxelles, Centre du Sud-est Asiatique et de l'Extreme-Orient, 1971-80.
Superseded *Revue du Sud-est Asiatique et de l'Extreme-Orient* in 1971.
(See 9008.)

*Asian and African Studies*
Haifa: University of Haifa, Gustav Heinemann Institute of Middle Eastern Studies, 1965–
(See 1039.)

*Asian Profile*
Hong Kong: Asian Research Service, 1973–
(See 4027, 8005.)

*Asian Survey*
Berkeley: University of California Press, 1961–
Continues *Far Eastern Survey*.
(See 4008.)

*Asian Thought and Society*
Oneonta, NY: State University of New York, Department of Political Science, 1976–
(See 1095, 4026.)

*Asiatic Quarterly Review*
London, 1886-1966.



1886-90, 1913-14: *Asiatic Quarterly Review.*
1891-1912: *Imperial and Asiatic Quarterly Review and Oriental and Colonial Record.*
1915-52: *Asiatic Review.*
1964-66: *Asian Review and Arts and Letters.*
Ceased publication with NS, Vol. 3, 1966.
Superseded in 1967 by a journal with the same title (later *South Asian Review*).
(See 5030.)

*Das Ausland*
(See 7051.)

*Canadian Geographical Journal*
Ottawa: Royal Canadian Geographical Society, 1930-78.
Continued in 1978 by *Canadian Geographic*.
(See 1028.)

*China Affairs Weekly*
Taipei.
(See 1060.)

*The China Quarterly*
London: University of London, School of Oriental and African Studies, Contemporary China Institute, 1960–
Nos 1-33 published by International Association for Cultural Freedom.
(See 4004, 5032.)

*China Reconstructs*
Peking: China Welfare Institute, 1952-89.
Continued by *China Today*.
(See 1065, 7103.)

*The China Review*
Hong Kong: China Review Publications, 1989-90.
(See 0017, 2001, 5003, 5022, 5027, 6005.)

*China's Millions*
London: Morgan and Scott, 1876-1952.
NS, Vol. 4– , 1896–
(See 7004, 7020.)

*The Chinese Recorder*
Shanghai: American Presbyterian Mission Press, 1912-38.

Continued *The Chinese Recorder and Missionary Journal*, 1868-1912.
Suspended June 1872-December 1873.
(See 0020, 1017, 1026, 1033, 1064, 1066, 3010, 5013, 6007, 6026, 7078, 7098, 9003, 9004, 9012, 9014, 9018, 9019, 9020.)

*Chinese Reminder*
(See 1086.)

*The Chinese Repository*
Canton, 1832-51.
(See 1024, 7075, 8004, 8006, 9015.)

*Contributions to Asian Studies*
Leiden: E.J. Brill, 1971-85.
Superseded in June 1985 by *Journal of Developing Societies*.
(See 1038, 5040.)

*Current History*
Philadelphia: Current History Inc., 1941–
Vols 1-3, No. 4: *New York Times Current History of the European War*.
Vol. 51, No. 11-Vol. 53, No. 1, 1940-41: *Current History and Forum*.
(See 6013.)

*Current Scene: Developments in Mainland China*
Hong Kong: United States Information Service, 1961-78.
Ceased publication with Vol. 16, Nos 8/9.
(See 1075, 4013.)

*Ethnic Groups*
New York: Gordon and Breach, 1976–
Superseded *Afro-American Studies* in 1976.
(See 6019.)

*Far Eastern Survey*
New York: American Council, Institute of Pacific Relations, 1935-61.
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